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R E P L Y

T O A
P A M P H L E T,

INTITULED,

*A True and Impartial Account
of what Occurr'd at the late
Conference in Exon.*

By JOHN AGATE, M. A.

*He that is first in his own Cause seemeth Just, but his
Neighbour cometh and searcheth him, Prov. 18. 17.*

Quis vero aliquos tam Impudentes esse suspicaretur, qui
tanta cum fiducia auderent mentiri in Causa Publica,
cujus cognitio non poterat diu latere?

Archbp. Whitgift's Answer to Admonition, &c.

EXON: Printed by Sam. Parley and Jos. Blifs, 1707.

REPLY

TO A PARAPHRASE

INTITLED
A True and Impartial Account
of what Occur'd at the late
Conference



By JOHN AGATE, M.A.

He that is just in his own Cause, fears not his
Neighbour's calumny and jealousy, Prov. 18. 17.
Quis vero aliquos tam Importunes esse suspicatur, qui
tam cum fiducia aderant, quam in causa veritate,
cujus cognitio non poterat esse impar?
Archbp. Whigg's Answer to the same, &c.

LONDON: Printed by S. W. Taylor and J. B. 1717.

Introduction.

THE Dutcries the Dissenters have lately made about the *MEETING* which Mr. *Walker* and I had with Two of their *Teachers* in the City of *Exon*, have been so *Terrible*, that any One, who don't know the Temper of the People, would almost think, that nothing less was design'd, than *Murdering the whole PARTY!* And that those Clamours were spread abroad on purpose to put them upon their Guard, and caution them to take care of themselves.

Whereas the *Design* of our *Meeting* was so Charitable, the *Methods* of our *Proceeding* so Innocent, and the *Consequences* of it might have been so Beneficial, that there is no Man, who is an *Hearty Lover of Truth*, and *Sincerely Religious*, but must be griev'd at the *Event*, and wish our *Design* had been carry'd on.

But such is the Nature of *Faction*, and such has been the *Artifice* of our *Dissenting Teachers* from their Original, that, when they treat other People ever so Barbarously, they shall *Gravely* preach up *PEACE* and *MODERATION!* but if you touch a single Hair of their own Heads, or speak an unwelcome Word to 'em, they break forth all into Flame, and rave as if they were utterly undone!

And considering what People they have to deal with, and *Delude*; a *Party*, that is always prepar'd to swallow whatsoever their *Teachers* say, and seldom take the Pains

to examine what the contrary side have to offer in their Defence: Hence, 'tis their Never-failing Practice to cry *Thief* first; To Charge those Crimes upon their Adversaries, which *themselves* have Committed; and Re-vile and Rail heartily upon the Occasion, as the most effectual Method to conceal their own Shame.

- Page 3. It can be on no other Grounds, that the late Pamphlet, entituled, *A True and Impartial ACCOUNT of what Occur'd at the late CONFERENCE in EXON*, has come abroad: The Author, the first Step he takes, complains of *Scandalous and False Representations*; and yet there is hardly a Page in his whole Pamphlet, but has something in it, of his own, which is very *False and Scandalous*. He declares, he won't bring an *Accusation*,
 p. 5. *much less a railing Accusation, against any Man*---; and then he makes it very plain, that his whole Design was nothing else, but to *Accuse and Rail*—— A little after,
 p. 6. he tells us of his *Extensive, of his True, Christian CHARITY!* And almost in the same Breath, he treats his Adversary in such an *Uncharitable, Unchristian manner*? that when first I perus'd his Book, I could not think of giving it any *serious Answer*; but pity'd the *Man*, and so resolv'd to leave him to Confute himself.

But since I find with how much *Industry and Pains* those Papers have been spread abroad; how it has enrag'd the *Party* against me; and that some of 'em, from this Author's Insinuations, have given out, that *I am A Jesuit in Disguise*; and that 'tis only my *Gown* which secures my *Brains*--; 'tis high time to look about me, to speak a little in my own Defence, and appeal to the World, whether, or no, those things ought to be?

Before I come to examine the Book it self, it may not be amiss to bestow a Thought or two upon its *Author*, its *Title*, and its [pretended] *Design*.

First,

First, Had we been apprised of any thing in *Print* about this Matter, we should have expected, that Mr. *Hallet*, who was the *Principal* at the *Meeting*, should have been the *Author* of it : Especially, since at the *Conference* he told the *Company* ; If Mr. *Agate* would *Write*, he should be answered in *Writing* : If he would *Print*, he should be answered in *Print* : If he would *Dispute*, he was ready for a *Disputation*.

I.

Page 9.

But so Ill-natur'd is the World we live in, that some People have really question'd Mr. *Hallet's* Sufficiency for such an Undertaking ; and have dar'd to say, That One Mr. *Gilling* of *Newton-Bushe* is the Author of this Pamphlet ; I mean, of its first Edition : And we have these Reasons to believe it ; (1st,) 'Tis well known Mr. *Gilling* came up to Town about the Dispute. (2^{dly},) 'Twas He that Corrected the Press. And (3^{dly},) The Copy was His own Hand-writing.

But whoever is the Author of it, Mr. *Withers*, perceiving what a Kind Reception it met with abroad, has put His Name to its Second Edition. Indeed, at the Meeting, he told the Company, 'Twas not his Province to Dispute, but to be an Assistant to him that did-- and yet he takes upon him to be the Chief Manager all along. First, he makes a Speech for Mr. *Hallet* : Next, he draws up Reasons for him, why they could not Subscribe their Names : And, at last, he is forc'd to Write (at least, to own that he Wrote) this Paper for him ; and so makes People believe, that Mr. *Hallet* is not able to Write, to Reason, or to Speak !

p. 5.

I take Notice of this, because I find 'tis One of the Party's Fundamental Error, to have Mens Persons in Admiration for they can't tell what : And because one Mr. *Mortimer*, a Leading Man of their Party, sent for Me lately (out of stark Love and Kindness, you may be sure) and begg'd, that Mr. *Walker* and I would not expose our selves so as we did-- Adding, that Mr. *Hallet* and

And Mr. *Withers* were Men of *Learning and Parts*... and Alas! what can you, a couple of Boys do with them?

- II. But, *Secondly*, The Title of this Pamphlet. 'Tis call'd, *A True and Impartial Account of what Occurr'd at the late Conference at Exon*. Now, if we take a Title of a Book, to be an Evidence of its Contents (as it certainly ought to be) then, if these Gentlemen will go to the Sessions *Themselves*, where they send *Others*; they p. 21. will find an Evidence, can't be deem'd a True One, unless it contains *the Truth, the whole Truth, and Nothing but the Truth*: In which Qualifications, this Title is extremely defective.

For, whoever will take the pains to peruse the Pamphlet, will find the Title takes in but one half of it. The History of the Conference ends at the 13th page: and there a new Scene is opened; the Author falls foul upon his Opponent, and takes up almost the remaining half of his Book, in proposing Quæries, and charging him with Indecency and Prophaneness.— And for what Reasons the Subject of this half of the Book, should not be mentioned in the Title-Page, is easy enough to guess.

- III. *Thirdly*, Its (pretended) Design. 'Tis publish'd to prevent Misrepresentations. Mr. Agate, it seems, has ob- p. 10. serv'd no tolerable Measure of Truth and Decency, but has p. 16. misrepresented his Opponents, in the late Conference; and p. 14. abused them in that Affair, by scurrilous Reflections, and abominable Falshoods! and therefore these Papers are publish'd to Prevent them.— Now I believe, no Mortal before ever heard of Preventing any thing, after it was actually passed and done. Can this Gentleman, with all his *Learning and Parts*, hinder what passed Yesterday? Is it possible for him Now to Prevent a certain HUE and

and C R Y which came out about a Month ago? But to pass by small matters---

I would fain know, what those *Misrepresentations* are, which I have been guilty of; and where those *scurrilous Reflections*, and *abominable Falshoods* are to be found, which this Book is design'd to *Prevent*? Why has not the Author produc'd, and mark'd 'em out? Can any Body think, 'tis out of Kindness to me that he has conceal'd 'em?

Indeed, towards the latter end of his Book, he calls me to an account, for *prophaning my Pulpit*: that is, for Preaching a Sermon or two, about the *Sacrament* and the *Lord's Prayer*. And if this be any thing to his purpose, then his Argument must run thus, *viz.* Mr. Agate has said in his Pulpit, the *Dissenters have been great Enemies to the Lord's Supper, and no Friends to the Lord's Prayer*; and therefore I have publish'd, *A True and Impartial Account of what Occurr'd at the late Conference in Exon*. Very Good: and what then? Then--- Why--- Then---by plain Consequence, the Great Turk is no *Christian*.

When an Author blunders so wretchedly in the beginning, and is not able to furnish out his *Title-Page*; 'tis a shrew'd Sign, that he will make intollerable Work on't, before he has done his Book.

Upon the whole, I appeal to every One, who has Read this Gentleman's Papers (and shall read mine) whether the Title of 'em would not better answer his Design, if it run thus, *viz.*

A Partial Account of what Occurr'd at a late Conference in Exon: Publish'd in part, to prevent the Representations of an Impartial One; but Chiefly to heap all the Scandal and Abuse we could Invent upon One of the Disputants. By John Withers--- &c.

and a little while ago, but
to get by itself means—

I would like to know—

the Author of this—

which this book is called—

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A
REPLY
 TO A
PAMPHLET,
 INTITUL'D,

A True, &c. Account of what Occur'd at a Conference in EXON.

BECAUSE Mr. *Withers* has inform'd the World, that I am a Man of a very *Disputatious Humour*; and don't stick to say, that Mr. *Hallet* and Himself were Dragg'd Page 5.
 to the late Conference by my *Importunate Clamours, and Violent Accusations*; and so charges Me with being the Cause of all the Tumult and Noise the Faction has made in these Parts: I must crave Leave to set this Matter in a *True Light*: To accompany him in his *Narration* of the Conference: To mind him now and then of some Things, which may have slip'd his Memory: To set him at Rights sometimes, when he makes a *Wicked, or an Unwary Step*: And to *Smile* a little as we go along, that so our Company may be the more agreeable.

There are several People in the Parish where I am concern'd, who, it seems, are not yet *Resolv'd* what Religion they will be of! and so make it their constant Trade (for so it must be called) to go to a *CONVENTICLE* in the Morning, and to

CHURCH in the *Afternoon*. This Practice I have *always* thought my self oblig'd to condemn, as A very *Scandalous Thing* ! which, how *common* soever it be in *Our Age*, has never been *suffer'd*, or, I think, so much as *heard of*, in all the CHRISTIAN World *before*.

In *November* last, talking about this Matter with a Gentlewoman of my Parish, we fell into a Discourse about *Schism* ; and after some Things had pass'd, concerning the *Nature* and *Danger* of it, I plainly told Her, That if the *Presbyterians* in this NATION were not *Schismaticks*, I could not see how it was possible any People *should* ; or that there *could* be any such thing as *Schism* in the WORLD.

She complain'd presently, that I was a very *Uncharitable Man* ; and tho' she be a Woman of good Sense, yet she told me, the *Dissenting Teachers* were very *Good Men* ! And that she did not *desire* to be in an happier Condition in the other World, than ONE of them (which she nam'd) was *like* to be ——— Adding, That *They* had a great many SEALS to their *Ministry* ; and would not, she was sure, forsake the *Establish'd Church themselves*, and encourage *Others* to do so too, if there was the least *Schism* or *Sin* in the Matter.

This created a pretty deal of Discourse ——— And at last (purely to undeceive Her, and because I thought it my Duty) I told Her, I had *seen* and *heard* so much of that sort of *Teachers*, that I could not entertain any *Tolerable Opinion* of 'em : And that I believ'd, *They* had no more *Authority to Preach, Baptize, and Administer Sacraments*, than her Husband had (who is a Lay-man) ——— And if she *Herself* would only compare their *Former Practices and Writings*, with what they had *Lately Publish'd*, and did *Profess* ; she would find so much *Shuffling* and *Contradiction* among 'em, that she must needs take 'em, as I did, to be Men of *Vile and Irreligious Designs* (I think I might say *Villains*).

The Gentlewoman was very much dissatisfy'd at this, and could not imagine that I was in Earnest (for *Education* and *Prejudice* are strange things) ; and told me, she believ'd I would hardly own any of *this* to their Faces ———

In a few days after, I had an Invitation to Her *Aunt's House* (where I had never been before), a Gentlewoman that usually attends

attends on a *Dissenting Congregation*: and there (without telling me any thing of their *Design*, and I protest I knew nothing of it) Mr. *Hallet* and Mr. *Withers*, two *Dissenting Teachers*, were immediately sent for, and Mr. *Agate* was taken to Task presently; and charg'd for saying These Horrible Things, viz. ' That SCHISM was a DAMNING SIN! That the *Presbyterians* were certainly Guilty of it! And that their *Teachers* were a Pack of VILLAINS, for offering to *Administer Sacraments*! &c. which they had no more Authority to do, than any Tradesman in the Town.

Mr. *Hallet*, who came in first, was sadly Enrag'd at this; and profess'd he was Surpriz'd, that a Gentleman and a Scholar should ever talk at such an *Unchristian* rate — But skipping over all the rest of it, he demanded a Definition of VILLAIN, and how I came to call them so. I told him I was willing, at present, to take it for *One that was Insincere in his Profession of Religion*: And, if I had call'd Them so, I had some Reasons for it, which were no SECRETS; and if he would have a little Patience, and desir'd it, he should be sure to hear 'em —

But the Company perceiving that Mr. *Hallet* had drop'd the *Main Points* which he came to Discourse of, desir'd that we would Wave what we were upon, and debate a little about SCHISM — if it were so Grievous a thing as Mr. *Agate* did pretend; and whether the *Presbyterians* were Guilty of it, or no.

But, as for this, Mr. *Hallet* desir'd to be Excus'd: and told them, He did not come *Provided* for any such *Dispute*; and that he was to Preach the next day, for which he was not prepar'd, and so must needs be *Gone* — [tho' he stay'd afterwards about Three Hours, and did not Preach the next day]. But, observing how his Friends began to hang down their Heads, and grew very Uneasy, upon his declining to Dispute, he told them he would discourse over these Points at any other time, if Mr. *Agate* would, and give 'em all possible Satisfaction.

His Friends were very well pleas'd at this Challenge; and before we parted 'twas Agreed, On that Day Fortnight the same Company should Meet again about this Matter, in the same Place: And that our Dispute might be the better manag'd, Mr. *Hallet* was to bring another *Dissenting Teacher* for his Assistant, and I was to desire another Clergyman to accompany

me. 'Twas also Agreed, That our Dispute should be manag'd by way of *Syllogism*; and that each of us should bring a Person to write down what was offer'd. And when Mr. *Hallet* desir'd all that was taken down might be Burn'd before we went out of the Room, I resolutely Oppos'd it — And appealing to the Company about the *Unreasonableness* and *Ill Consequence* of such a Thing, they all *Unanimously* desir'd, That the Conference might be preserv'd, that *themselves* might have Copies of it, to peruse at their Leisure, and consider another time — ;

Page 4. which makes me wonder how our Author comes to say, 'Twas agreed that the Notes should be read to the Company, and then the Papers should be thrown into the Fire; when he knows, *All the Company* are Witnesses of the contrary? Such a Glaring Falshood is enough to make other People think as hard of him as I do.

Soon after these *Preliminaries* were agreed upon, Mr. *Withers* came in; and when we had acquainted him with what had pass'd, and how Mr. *Hallet* had chosen him for his Assistant, and he seem'd to approve and cheerfully accept it, I took my Leave and left 'em.

But by the way, I may let the Reader know, how Mr. *Hallet* would fain have chosen my Assistant for me: and to return his Favour, I desir'd that I might choose his; and accordingly I nam'd Mr. *Tross*. A Gentleman that is an Author; and taken by the Common People, to be the *very Cement* of the Party; But Mr. *Hallet* was very sensible, though a *Formal and Solemn Outside* will draw Ignorant People after it; yet in the *Ballance* of Reasoning, it will be found very *Light*; and therefore this Old Gentleman was Rejected.

In Pursuance to this Agreement, on December the 11th, Mr. *Walker* (the Clergyman whose Assistance I requested) came with me to the Place appointed; where we found about Twenty or Thirty People, most of 'em *Dissenters*, got together to hear the Dispute; which we were very glad to see; hoping, if they came with *Honest Intentions*, and would hear us with Favour, it might have a Considerable Effect upon 'em.

But these Hopes began to vanish, as soon as ever Mr. *Hallet* and Mr. *Withers* came in. They resolv'd, presently, there should be no Disputing before so much Company: Saying, That Mr. *Agate* was a Man of no Honour: That he had broken the Agreement by bringing so many People thither; and unless they

they (their own Friends,) were turn'd out, they would e'en go home again.

I wonder'd what should be the Meaning of this ! and begg'd, That they would treat their Friends *civilly* ; and began to argue the Case with 'em, what *Suspensions* it might raise in Peoples Minds, if they should turn their Friends out of Doors ; and not suffer 'em to understand the *Secrets* of their Religion— ! Adding, That I had brought but *One Person* more with me, than what was agreed upon ; and that *he* should be oblig'd to *Silence*, if they would suffer him to stay---. But all this was offer'd, and a great deal more, to no purpose ; they resolv'd *their Friends* should depart, and *mine* too ; because, they said, he was a Clergyman.

What Reason these *Dissenting Teachers* might have for Dealing *thus* with their *Own Party*, I shall leave their *Own Party* to imagine : But I can't forbear speaking of Mr. *Hallet's* Disingenuity on this Occasion ! after I had us'd all the Arguments I could think of, to keep the Company there, and his own Friends both *saw* and *heard* me speaking for it, he took several of them by the Arms, and told 'em, in a *private manner*, they must turn out, because Mr. *Agate* would not suffer 'em to stay ! (If Mr. *Withers* had been Impartial, he should have put this Passage into his *Account*).

And now, the Company that remain'd having taken their Seats, Mr. *Withers* was pleas'd to Address himself in a *Speech* to this Effect, viz.

Good People !

WE are All Moderate Men ; and 'tis not Our Business to bring a Railing Accusation against either the Church of England in General, or any Particular Member of it— SHE is a Noble Part of the Reformation, and Her Members are very honest People : However, I must be allow'd to say This, SHE is an Erroneous Church, and Mr. *Agate* is a Great Rogue —.

This is the Substance and True Meaning of this Gentleman's SPEECH, in a short Compass : But because the PARTY have a particular Fancy for it, and the World may see I don't Misrepresent him, I'll give it in his own Words, and all at large.

IT not being my Province to Dispute, but to be an Assistant to him that does: I desire I may be patiently heard, whilst I premise a few Things, in which I shall speak my own Sense, and the Sense of my Brother.

We desire the good People here present, to take Notice, that in the present Controversy we are not the Aggressors, but are here to act on the Defensive Part. Our Business is not to bring an Accusation, much less a Railing Accusation, either against the Church of England in general, or any particular Member of it. We look upon the Establish'd Church as a Noble Part of the Reformation; and make no Question, but that there are a great many Pious and Religious Persons, both of the Clergy and the Laity, belonging to its Communion. However, since She in her 21st Article renounces all Pretences to Infallibility, and confesses She may Mistake and Err, we humbly conceive, that in some Things which are Extra-essential to our Common Christianity, we may very Innocently Dissent, and Differ from Her: Tho' in these very Instances, we are not so Vain as to set up our own Judgments for the only Standard of Truth and Orthodoxy; nor so Censorious, as to Condemn and Judge all those who do not See with our Eyes, nor Subscribe to our Opinions. However we may have been misrepresented, or misunderstood, 'tis not the Extirpation either of Episcopacy, or Liturgy, that we contend for. And as these are our Principles, so our Practices have been agreeable thereunto. We have not endeavour'd, either in our Publick Sermons, or our Private Discourses, to heighten Mens Prejudices, to inflame their Animosities, or inspire them with a bitter Zeal against their Brethren. On the contrary, we have often took occasion to Inform them, That true Christian Charity is of a generous, large, extensive Nature, and ought not to be confin'd to a particular Party, or Faction; and that Diversity of Opinions should cause no Alienation in Mens Affections. We hope, we can truly say, that what we endeavour, and desire, is this, That Glory may be given to God on high; that there may be Peace on Earth; and Good-will towards all sorts of Men. And if there be any call'd Dissenters, that are of a froward, peevish, and censorious Temper, they are none of the Persons whose Quarrel we espouse. We must therefore solemnly protest unto you, That 'tis not a Fondness to make a Noise and Bustle in the Town, that has engag'd us in this Dispute; But that we are Dragg'd hither, by the importunate Clamours, and violent Accusations of this Gentleman, Mr. Agate. He has been pleas'd to make very bold with our Character; and pre-

sum'd

sum'd (I am sure) too far, for One that cannot pretend to be a Searcher of the Heart. He has represented all the Dissenting Ministers as a Pack of Villains; and Mr. Tros in particular, as the greatest of all the rest; whose Age, Extraction and Education, to say nothing of his Piety and Religion, should (one would think) have skreen'd him from an Insult of that Nature. Nay, the People have been told from the very Pulpit, That we take as much pains to Damn Mens Souls, as Jesus Christ did to Save 'em: An Expression so Derogatory from the Honour of our Saviour; so inconsistent with all the Rules of Christian Charity; that we are willing rather to impute it to a hasty and inconsiderate Zeal, than to a premeditated Malice. We have been challeng'd and insulted (as we are credibly inform'd) in Coffee-Houses, and other places. A great deal of Noise and Clamour has been made, and it has been confidently asserted, That we act against our own Consciences; that we cannot speak one word in our own Defence; that no Dissenter durst look Mr. Agate in the Face, or Debate the Matter with him: as if his Arguments were all such Gorgons Heads, as to transform us into Stones. Upon the whole, we are Arraign'd for Crimes of a high Nature; to the Indictment we plead Not Guilty: 'Tis incumbent on this Gentleman to prove his Charge, and make good his Allegations: You are to be our Judges, and to your Justice, Candour and Integrity, we are very willing to refer our Cause.

This Speech having a very Malignant Aspect upon me, I endeavour'd to take it in Pieces; and, as our Author observes, Page 8. Made a pretty large Reply to it. And had he been as good as his Word, and given a True and Impartial Account of what occur'd at the Conference; he should have told the World what this Reply was; and how I clear'd my self from all those Railing Accusations, he brought against me (After he had declar'd, he would not bring any): But this (whether it be owing to a bad Memory, or a worse Quality) he leaps quite over; and by not shewing how I clear'd my self, leaves People to think that I could not.

He says, indeed, that I insisted Much on the Horrid Nature and fearful Danger of the Sin of Schism, &c. and whatever he thinks, he may be sure I thought it much to the purpose. After he had told the Company, he look'd Upon the Establish'd Church as a NOBLE PART of the Reformation, &c. and yet because she did not pretend to be Infallible, but might Err--- he humbly

conceiv'd he might very Innocently Dissent and Differ from Her---
 Here, I presume, a little Discourse about the *Horrid Nature and fearful Danger* of the Sin of *Schism*, could not be very Unseasonable. To own our Church to be a NOBLE PART of the *Reformation---*, and that he don't desire the *Extirpation of Episcopacy, or the Common-Prayer* (and what else can they desire? I always thought these were the *Only* things they Quarrel'd about); and yet to say, *he may Innocently Dissent and Differ from Her*, shews, that SCHISM, in this Man's Opinion, is a very *Indifferent, Innocent Thing* ----- But the Particulars of this Speech shall be consider'd in another Place. At present I go on with the Conference.

Page 19.

In Defence of this Speech, Our Antagonists fell to their Distinctions about SCHISM, and began to Shuffle at a most Intolerable rate. One of 'em said, Mr. *Agate* was guilty of *Schism*, because some People came to *his* Church, when they ought to go to their *own*. The other said, 'Twas a *Schism* to tear an Handkerchief in pieces — And since Mr. *Withers* Challenges me to Name that Man that talk'd in such a Ridiculous Manner, I must tell him, 'Twas his own Dear Self! as several People that were present are ready to attest.

Upon the Whole; They made such a Jest of their Separation, by such trifling Instances, that I was astonish'd at their Discourse; and desir'd they would not delude their Party so, and make 'em believe that *Schism* was so slight a thing, since all the Christian World had ever look'd upon it with Abhorrence! Nay, Mr. *Trofs* himself says, 'Tis a worse Sin than the Greatest Immorality.

Mr. *Withers* took me up immediately, when I mention'd Mr. *Trofs*; and said, he hop'd I would not Argue from the Authority of *Schismaticks*, or have Recourse to the Writings of such a Villain — To which Mr. *Walker* reply'd, He might carry on his Banter if he pleas'd, and make a Jest of Serious Matters; but he might assure himself, that we should turn their own Books upon 'em, and prove they were *Schismaticks* from the Writings of their own Party.

And now, that we might have a Fair Engagement, Our *Ammanenses* were order'd to take down these following Preliminaries.

1st, That the *Dispute* should be manag'd by way of *Syllogism*. Because by this means, People are kept close to their Point; and at last, are brought to a certain Issue: Whereas in a loose way of Talking, they often run from their Question, and seldom come to any Determination. This *Preliminary*, as our Author observes, was Agreed to: But he don't say with Page 8. how much Difficulty; and that it cost almost a quarter of an Hours Debate to bring them to it; tho' they had Consented to it at the first Meeting.

2^{dly}, 'Twas Propos'd, That the Debate should be confin'd to *Lay-Conformity*. The Reasons of which was, to shorten the *Dispute*; and because it was purely for the Satisfaction of *Lay-Persons*, that the *Conference* was brought on. But this Proposal our Antagonists would not submit to.

3^{dly}, 'Twas Propos'd, That as *Our* Arguments should be Written down and Subscrib'd; so the Respondents should Write down and Subscribe *Their* Answers; and that Copies should be kept by both Parties——But this *Killing Preliminary*, as our Author calls it, put our Adversaries quite out of Humour; 'twas rejected with so much Indignation: that Mr. *Hallet* took up his Hat, as soon as 'twas offer'd, and resolv'd to leave Us. P. 9.

Mr. *Walker* and I could by no means recede from this Proposal; It being the only Method we had to Justify our selves to the World, if it should be Requir'd; to Oblige our Adversaries to Own the TRUTH, and Check the Calumnies of their Party; who are so apt to tell Stories on these Occasions *, that they had given out, Mr. *Hallet* had work'd me, before the *Conference* was begun.

C

Besides,

* Of which Mr. *Walker* can give a Flaming Instance, in a Conference held between the Right Reverend Bishop of *Worcester* and Mr. *Philip Henry*; which is represented by Mr. *Calamy*, in his late *Abridgment* of Mr. *Baxter's* Life: Where the Party have Reported some of the *Vilest Calumnies* imaginable: As the Bishop has assur'd Mr. *Walker* with his own Mouth.

Besides, we were sure the *Cause* these Gentlemen had to Manage, was so very Bad, that they must be put to miserable Shifts in maintaining of it; and we were willing to have what they could say, in Writing, and Attested with their Own Hands; that so their *Party* (especially those who were present) might see it on all Occasions, and be convinc'd of their Errors, and asham'd of their *Teachers*.

Here follow'd a long Debate concerning the Reasonableness of this *Preliminary*. After which Mr. *Walker* demanded, If they would Subscribe, or No? And being Answer'd in the Negative: Then, says he, there is an end of the Matter — and so offer'd to be gone. But in hopes that this Business might some-how be Accommodated, I desir'd he would tarry a little longer; and then our Debate went on again, for about half an Hour. But all that was said, being little else than *Repetition* and *Wrangling*, Mr. *Walker* desir'd their positive Answer: And being told, 'Twas their Resolution not to Subscribe, we took our Leave, and came away.

P. 9 By the By, the Reader may observe: A little before we came off, Mr. *Withers* pretended to prove, That the *Dissenters* were as much of the Church of *ENGLAND*, as Mr. *Walker* or I. And lest any One should think, 'twas the Force of his Argument that made us fly, as he would make People believe, by his saying, *An Argument was offer'd by one of the Respondents, and the Opponents went out of the Room* — I shall set it down in Mr. *Withers*'s own Words; and leave the World to Judge, whether he has not more Reason to be Asham'd, then Mr. *Walker* or I to be Afraid of it — .

It was offer'd thus, in the Form of a *Syllogism* — *If we are United to the HEAD of the CHURCH, then we are of the CHURCH; but we are United to the HEAD of the CHURCH; therefore we are of the CHURCH!*

Now, could any One imagine, that this *Speech-Maker* could be guilty of so much Weakness and Ignorance, as to think, that any *Union* which the *Dissenters* had with Her MAJESTY, should be sufficient to make 'em Members of the CHURCH of *ENGLAND*? But whatever the Man thought, I'm sure he talk'd at that Senseless rate — *We are Subjects*, says he, *to the QUEEN*. Ergo, *We are Members of the CHURCH of ENGLAND!* No doubt, but his Brethren in Scotland will give

give him Thanks for this *Syllogism* : Nay, the Papists, Independents, Anabaptists, and the Quakers themselves, ought to make him some Acknowledgments : For Mr. *Withers* has effectually prov'd, They are all of the CHURCH of ENGLAND ; Because they are all Subjects to the QUEEN ! I confess, such Arguments as these, are enough to make a Man shake his Ears, and get away as fast as he can.

And thus the *Conference*, which has made so Great a Noise in these Parts, was Broken Off —. And now People began to speak their Minds pretty freely on both sides : Some said One Thing, and some Another. But our Adversaries, to justify themselves, and keep their own *Party* from thinking they were either *Assham'd* or *Afraid* to Own their *Principles*, took care to Scatter about the City some REASONS, as they call 'em, Why they could not Subscribe their Names. Which I come now to Examine.

But before I proceed, I desire the Reader to take Notice ; This Author, according to his Usual Practice, has endeavour'd to make People believe, what he knows to be Notoriously False. He Insinuates, as if *All the Papers sign'd by both Parties, were to be left in my Hands, to be Publish'd and Bestow'd as I pleas'd.* Page 9,
11, 12 Whereas it was Declar'd, again and again, before him and all the Company, That *Our Arguments, and Their Answers*, should be taken down on Two several Papers ; and by Two several Persons, who came thither for that very Purpose ; and that each Party should have One of these Papers : Nay, the Company, for their Satisfaction, were to have Copies of 'em too--- And now to tell the World, *All these Papers were to be entrusted and left in my Hands*, when so many are ready to give him the Lye ! To Falsify thus in the very Face of Conviction, is so abominable ! That if the Man was not a *Dissenting Teacher*, I should think he was quite *Distracted*. p. 11.

The plain Truth is, This Gentleman was sensible, unless he could blind the Eyes of his *Party*, and make 'em believe a Lye ; unless he could first persuade 'em, that I was a Malicious Fellow, and then that his very Life and Fortune must lie at my Mercy, if he did subscribe, All his other Reasons could never answer his purpose, as I shall fairly shew, by exposing them in their Order.

Reason I. Because though we had no design to make any unhand-
som Reflections on the Liturgy, 'tis not impossible, but he might con-
strain us, in our Defence, to make some Objections to some Part
thereof; which, tho' never so modestly offer'd by us, we know not
how far a Man of his Invention might improve to be a depraving of
the Common-Prayer: Which would expose us to a severe Penalty.
And tho' it was afterwards propos'd, That if any thing of that Na-
ture gave us Umbrage, we might have Liberty to expunge it; yet,
perhaps the Force, and Strength of what we said, might lie on such
an Objection: And therefore, to publish the Weaker Part of what
was said, and omit the Strongest, would be indeed to expose our own
Weakness: Which we conceive to be One Design of such a Captious
Proposal.

Reply, If these Gentlemen had design'd to reflect on the
Common-Prayer ever so unhandsomly, and say the worst they
could of it; can they reflect and say more in its Derogation,
than has been said and publish'd already? I hope they don't
pretend to out-do *Hickeringill*, Mr. *Observer* and *Review*;
and why then should they expect to be taken notice of, when
these Champions of their Party, have gone on Unpunish'd?
But to shew the weakness of this Pretence—Was it possible
that I should be guilty of such a base Design, as this Author
insinuates here? I would fain know, If their bare words would
not render 'em as obnoxious to the Penalty, if they had deprav-
ed the Common-Prayer, and made any unhandsom Reflections, as
subscribing their Names, would have done? Might not I have
taken hold of their Expressions, and expos'd 'em for Crimi-
nals, if they had gone to depraving, &c. as effectually, as if I
had had their Names to shew for it? So that if this Reason
have any thing in it, it holds good against their coming to a
Conference at all; and 'tis such as the Papists have made use
of, on the like occasion *.

Vid. *Stil-
lingfleet's*
Confe-
rence, &c.
p. 8.

But, 'Twas propos'd, that if any thing of that Nature gave 'em
Umbrage, they might have liberty to expunge it.

Indeed, Mr. *Walker* and I consider'd, that *Habit and Custom*
were very powerful Things; and so these *Dissenters*, might
not perhaps be able to forbear *Abusing* and *Depraving* the Li-
turgy: And for this Reason we told 'em, they should not be
oblig'd to put their Names to any of their shameful Answers;

or

or whatsoever they thought would expose 'em to a Penalty. And could any thing in the World be more fair than this? Can this be a *Captious Proposal*, when we left 'em to their own liberty, whether they would subscribe or no?

—But — *Perhaps the Force and Strength of what they said, might lie on such an Objection!*

Is this possible? I challenge him to give any Instance of it. Would he make People believe, that the *Force and Strength* of any Argument can lie in ill Language? Can *Depraving* and *Reproach* be any Recommendation to their Cause? — I don't know how much Practice may have influenc'd the *Dissenters* Thoughts, but I have heard several Judicious People say, the *Pamphlet*, Mr. *Withers* values himself so much upon, had been never the Weaker, nor the Worse, if he had treated *Me* in a little better Language: — But every Man in his own way.

Reason II. *We being only on the Defensive Part, knew not on what side he would attack us; nor what Arguments he would offer: And therefore think it most Unreasonable and Unjust, to expect that our sudden and unpremeditated Answers should be printed with those Arguments he had been a Fortnight in preparing, and perhaps with the Assistance of the best Masters of the Country. No Man being willing (we suppose) to appear in Print, without some time to digest his Thoughts, and Range his Conceptions in their proper Order.*

Reply, He very well knew, 'twas our Business to prove, that *he*, and his Party were SCHISMATICKS. And the only way that I know of, to do this, is to shew that they have forsaken an *Establish'd Church*, without any warrantable Reason for it. And as for their *sudden and unpremeditated Answers*, all People, that understand any thing of the Matter, are sensible, that our Arguments, excepting the first *Syllogism*, must have been as sudden, and unpremeditated as their Answers: For I presume, no Man in the World will pretend to foretell what Principles *Dissenting Teachers* will go upon; or what they will acknowledge or deny, before they have declar'd themselves: Nay then, we can't depend upon their Words; and this is One Chief Reason, why we insist upon subscribing their Names: And therefore if the Conference had been Printed, we could have had no more time to digest our Thoughts, and range our Conceptions

ceptions than themselves: And the Reader, knowing our Discourse to be Extempore, without doubt would have excus'd us both, if we had but kept up to Common Sense.

But I had a Fortnight to prepare my Arguments—And had not they as much time to prepare their Answers? Had not they the same Fortnight to find out Reasons, why they do forsake the Church, as I had, why they should not do it? But suppose it had not been so: Would they make Folks believe, in such a Point as this is, where their very Souls are at Stake! that they are unprepar'd, at any time, to Justify their Practice? Or that they don't always carry their Reasons about 'em for what they do? I'm confident, they never told their Party so before, viz. that they had forsaken the Established Church, and desir'd them to do so too, but they must pardon 'em, for at present they are not able to give a Reason for it. — A Man that is honest, and deals sincerely, and has no occasion to shift and shuffle, don't want a great deal of time, to speak his Mind, and defend his Principles.

But PERHAPS, I had gotten the Assistance of the best Masters in the Country —

PERHAPS I had not: I am sure there was no Reason I should, to prove that the PRESBYTERIANS are SCHISMATICKS: Here are the *London Cases*, Dr. *Stillingsfleet*, Dr. *Maurice*, Mr. *Bennet*, Mr. *Burroughs*, and a great many more in Town, that have done it to our hands; and by such invincible Arguments, that they, and all their Party never have, nor ever can Answer. And this would plainly appear, if they could be brought to a *Syllogistical Conference*; where they would be oblig'd to give their opposite Answers, to our Arguments; and place what they have to say, so as it might be seen: And not, as their Wild Manner is, come in with a Dozen of Distinctions, and call their Adversary a Parcel of ugly Names, and then tell their Party they have answer'd his Book.

Reason III. *Because had we intrusted our Papers in his Hands, in order to the Publication of them, we had no Security that there should be no Alterations, nor Additions to our Disadvantage. And, we conceive, we have little Reason to trust our Reputation in the Hands of One who Reviles us for a Pack of Villains; who hath insulted the Memory of a Prince to whom he swore Allegiance; and publish'd a Story from the Pulpit, which the noblest Judicature in*
England,

England, and his own Superiours in the Church, had, after a strict Examination, Voted to be a Malicious, False, and Villainous Report.

Reply. Had this Gentleman spoke in the Language of the *HUE* and *CRY*, * and said, Mr. *Agate* is a *VILLAIN*, a *ROGUE*, and a *RASCAL*; and therefore we don't think it Safe for Us to Trust our Papers in his Hands; his Meaning had been something more Plain, and, I'm sure, as much to his Purpose.

But for Once, we will suppose Mr. *Agate* is as Bad, as this Author desires People should believe him; yet still, Had not He the same Reasons to Trust his Papers in my Hands, as I had to Trust mine in his? Nay, Is it possible there can be a more Infallible Security, against the Vilest Wretches upon Earth, in such a Case as this is, than this Gentleman and I had against each other? Are not those Copies and Counterparts, which he and his Friends were to have of the Dispute, sufficient to keep me from *Altering* or *Adding* any thing to his Disadvantage? Pray, how are Leases, Records, and things of the greatest Moment, preserv'd from Forgeries?— By this the World may see, Mr. *Withers* don't care what he says, so long as he talks against Mr. *Agate*.

But, it seems, *I have Insulted the Memory of a Prince to whom I Swore Allegiance; and Publish'd a Story, &c.* Very well —, And therefore he won't Subscribe his Name!

Alas, POOR SOUL! Would he tain Expose me to the Fury of the *MOB*? Will nothing serve *HIM* but *MY BLOOD*? Is this his Way of giving *Reasons*; to tell a Story of his Adversary, and make People believe some Wicked Thing of Me! Which I Challenge, I Defy him to Prove —.

I am satisfy'd, the Man will enjoy his Humour, and therefore I let him alone. But Methinks, *INSULTING PRINCES*, is the Unluckiest Thing a *Dissenter* could stumble upon—I presume he has quite forgot who Swore Allegiance to *KING CHARLES I.* And to *KING CHARLES II.* And then Murder'd ONE, Plotted against the Other, and Insulted the Memory of Both.

But,

* A Libel publish'd lately by the *Presbyterians*, to revile me.

But, IV. *Because in the many Insulting Challenges he gave us, he made no mention in the least of such a Preliminary ; and had he been a Man of Honour, ought not to have insisted on it then. The offering of a New Article, to an Agreement, when once made, being in the Construction of the whole World a Violation of it.*

Reply. I can't see how *this* can be call'd a New Article ; or why my Honour should be question'd about it : Did not Mr. Hallet and all the Company agree, That the Conference should be taken down in Writing ? And does not such an Agreement imply, and suppose, that each of us should Subscribe and Own what we order'd to be Written down ? Or else, If we would not Father it, what signifies Writing any thing at all ?

Besides, If this Article be New or Old, what is that to the Purpose, so long as 'tis *Reasonable* ? And indeed Necessary to keep these Gentlemen Honest, and stop the Wide Mouths of their Party ? Who, as I observ'd before, had given out, That I was Worsted before the Conference began.

But, V. *Because the End of the Conference was the Satisfaction of a few particular Persons then present ; and this might be done by a Verbal Debate, without more ado.*

Reply. Here Mr. Withers forgets himself strangely. I thought he had been giving *Reasons* all along, for not Writing their Names, and Subscribing their Answers ; but now he is giving *Reasons* for not Writing any thing at all. Was it not resolv'd, That our Debate should be Written down ? Did not those particular Persons, he is speaking of, desire it ? And did we not bring Two Persons with us, on purpose to do it ? And now is he talking, he can't tell what, about a *Verbal Debate* ? And for these Peoples Satisfaction too ? I protest, this is the Oddest Man to give *Reasons* that ever I knew.

But Again, VI. Here is another of the same Stamp. *Because the Method propos'd, of Subscribing so very much, would have taken up many Days, if not Weeks ; and the Persons present and concern'd, being Persons of Trade and Business, could not afford so much time.*

Reply.

Reply. By this Reason, our Author would make People believe, the *Persons that were present* don't trouble themselves much about Religion. It seems they are People of *Business and Trade*, and so have other Things to mind: they *can't afford many Days*, &c. to satisfy themselves in points of *Schism*, tho' the Issues of Eternity depend upon it. — Indeed I can't promise for his *Party*, because I don't know their Resolutions; but I am sure those two or three Church-men that were present, have as much *Business and Trade* as any of *them*; and yet they offer to bestow any time on such an Occasion. And there is no doubt but their *Scribe* (so well is Mr. Fowler known) would spend whole Years, if not his whole Estate at a Conference, if he could only hope to expose the Church of *England*, and some particular *Members* of it.

But what is all this *Business and Trade* to subscribing of Names; The Question is not how much time it would cost, to write down the *Conference* ('twas agreed that should be taken down, whatever time it cost) but whether or no, these Gentlemen ought to put their hands to it, and what time *that* will cost. So that, if there be any force in this Reason, it must be thus, *viz.* Mr. Hallet and Mr. Withers must have many Days, if not Weeks, to write their Names; and therefore they won't Subscribe —.

I have a fine time on't, in answering such an Author as this is! Are these the Men of *Learning and Parts*, which Mr. Mortimer boasts of? have they *taken time to digest their Thoughts*, and *range their Conceptions*, in their proper Order, and now do they Print such ridiculous Stuff, and call it REASONS too? Well, if ever it should come into this Gentleman's Head to write a Book again, I beg he would not offer to put *One Reason* into it.

But upon 2d Thoughts, Our Author seems to be out of conceit with these *Reasons* himself: He saw that most of 'em were but senseless Shuffles; and he does in a manner tell People so, by supposing *A plausible Answer may be given to four or five of 'em.* — But then why did he not keep these four or five Reasons to himself? Why must he pester the Press with his Nonsense? Had not the World Paper enough before for necessary Uses.

p. 13.

P. 13. No, but if *there be Only One of 'em, that is substantial, solid, and well grounded, it sufficiently Justifies the Respondents in the refusal which they persisted in.* —

Not at all; for this solid and well-grounded One, if there be any such, was invented and found out since the *Conference* was broken off. And can that which they never thought of till to *Day*, be a sufficient *Reason* for their not *Subscribing* a Week ago? This is like their *Preventing Misrepresentations* after they are past.

When this *Preliminary* was first propos'd, they had very little to say against it. 'Tis true Mr. *Fowler*, when he saw how his Ministers mumbled and chew'd upon the matter, endeavour'd to help them off with a *Speech*; and told us very plainly, viz. *He humbly conceiv'd, this Preliminary was offer'd on purpose to ensnare Mr. Hallet and Mr. Withers; that in case they had worsted us in Argument, we might take our Revenge upon 'em by Law!* But Mr. *Walker*, being a little mov'd at such a malicious Charge, appeal'd to the Company, If that was Decent and Becoming Treatment of us: and at that time Mr. *Hallet* pretended he did not hear this *Speech*: And Mr. *Withers* said, he had no such Thoughts of us, and seem'd to be asham'd. But now Mr. *Withers* has lick'd up this *Fellow's* venomous Spittle, and tells us *He conceives too, this Preliminary was contriv'd to ensnare 'em as Criminals!* — Their Case must certainly be very Desperate, when the Preacher himself is forc'd to *Print*, what he blush'd to hear *spoken* by as bad a Member as most he has in his Congregation.

P. 13. But here is something behind, which makes amends for all the rest. *Whereas we have been insulted by some, as though we were afraid or asham'd to own our Principles: We have this to say; Our Principles may be found in the Articles of the Church of England; to all which, save two or three, we have subscrib'd our Names.*

This is really the merriest Passage in all the Book — *A Dissenter's Principles to be found in the Articles of the Church of England!* 'Tis very pretty indeed — I wonder how a Man of an Ordinary Capacity should ever have such a Conceit in his Head — No doubt but *Occasional Conformity*, and *Presbyterian Ordination*, are to be found in the Articles of the Church of England — And can't he find *SCHISM* there too, and Rebellion, and taking *SOLEMN Leagues and Covenants*?

This

This is admirable Stuff! If this Gentleman's Thoughts are no better, *after he has taken time to Digest and Range 'em in their proper Order*, he has some Reason to be shy, how he suffers 'em to come abroad *Extempore*.

But to be Serious. *Their Principles are to be found in the Articles of the Church of England; to all which, Save Two or Three, they have Subscrib'd their Names* — And may not a Socinian, by the same Rule, prove that the Articles of his Faith are to be found in the *Nicene Creed*? Ah which he can Subscribe, save *Two or Three, viz. That Jesus Christ is God of God — Very God of Very God, &c.* But now those very Articles, which he Rejects, may perhaps be so necessary to his Salvation, that he may be damn'd for his Unbelief. And I'm sure, One of those Articles which the *Dissenters* refuse to Subscribe, is so Essentially Necessary to the Well-being of the Church, that there can be no Government without it: 'Tis the very Cement of its Unity and Peace.

And thus our Author has given us half a dozen *Reasons*, why Mr. Hallet and He could not Subscribe their Names: And because his Hand was in, he is pleas'd to go on, and give Two or Three *Reasons* more, Why Mr. Walker and I should desire such a Thing — *We conceive this Preliminary was contriv'd for no other end but, (1st,) To ensnare us as Criminals: (2dly,) To expose us as Fools: Or, (3dly,) For a plausible Pretence to break off the Conference.* p. 13.

It could not be contriv'd for the *First* of these *Reasons*, as appears by what I have said before: Nay, 'tis impossible they should be afraid of being *Ensnar'd as Criminals*, if they have no other Principles but what are to be found in the *Articles of the Church of England*. Neither could it be contriv'd for the *Last* of these *Reasons*. For 'tis Ridiculous to Imagine, That *We* should first *Drag* these People to a *Conference*, and then contrive to break it off again, before it was begun, and we had try'd how Matters would go. And therefore in the Second place, this *Preliminary* must be contriv'd for no other end, but to *Expose 'em as Fools* — There the Man is undoubtedly in the Right on't; 'tis as certain a Truth, as ever he spoke in his Life; we had such a Design indeed; and for the further Satisfaction of this Gentleman, and his Brother, If they will

come to a fair *CONFERENCE*, will Own their *Principles*, and Subscribe their *Names* to what they say, I'll promise to *Expose 'em for Fools*, or something worse, in such a plain, legible Manner, that their *Own Party* shall be *Asham'd* of their Proceedings!

Again, to close this Matter, our Author tells us—*It seems very evident, That Mr. Agate did himself Judge these Terms Unreasonable, from this: That his Own intended Scribe declar'd, the very Day in which the CONFERENCE was to be, that he was perswaded there would be no Disputation—*

I'm confident Mr. *Agate* always Judg'd these Terms to be very Reasonable; and I Appeal to all the World, If they be not so. And whatever Our *intended Scribe* might say about the Matter, 'tis no more than what several other People talk'd of: Nay, some offer'd to lay Five Guineas to One, *There would be no Disputation*. But why was it? Not because our Terms would be Unreasonable; but because Mr. *Hallet* and Mr. *Withers* must hazard their Reputation by it: Because their Practices would have been call'd over, and these Principles Examin'd and Expos'd, which they are *Afraid* and *Asham'd* to Own.

'Tis this that seems so very Evident. What else could be the Meaning, that Mr. *Hallet* should Tremble and grow Pale as soon as he came into the Room (as several People observ'd)? Why should he turn his Friends out of Doors? And say in a Letter, which he wrote to Mr. *Walker*, *That He would Fain Decline the Dispute?* Why should this Author talk of *Being Dragg'd to the Conference?* That he was *Startled and Surpriz'd at this Proposal?* And why should he desire the *Papers might be thrown into the Fire?* But for this Plain Reason, Because they are *Afraid* and *Asham'd* to own their Principles.

They may call this *Insulting of 'em*, if they please, and go on and Print half a dozen Reasons more; and tell People *Where they may find their Principles*: But unless they will come to a *Conference*, and put their Names to what they have to say for themselves, they must expect to hear of this as long as they live.

Having

Having dispatch'd what pass'd at the *CONFERENCE*, and Examined what our Author has said for Breaking of it off; I could now *WISH*, as Heartily as himself, That *p. 10.* *there had been no Uncharitable Censures, or Reproaches, on either side: That there had been no Wound given to that Delightful Harmony that ought to be maintain'd between Fellow Citizens and Christian Neighbours: And, That the Town had been left to Enjoy its former Peace, Tranquillity, and Quiet——But ever since the Interruption of the CONFERENCE, the PRESBYTERIANS have Observ'd no Tolerable Measure of Truth and Decency: Like Solomon's Madman, they have been Scattering Firebrands, Arrows and Death! And made both City and Country RING with HUE and CRIES; with Scurrilous Reflections, and Uncharitable Falshoods: Especially Mr. Fowler; who, the very next Day after the MEETING, came to me in St. Peter's Church-Yard, and began to Upbraid me, For giving up my Cause: Saying, He wonder'd Mr. Walker and I, should quit the Field so soon: And that He believ'd Our Superiours had given us Orders to Stave off the Dispute, &c.*

To Check the Insolence of this *Fellow*, and Stop the Reproaches of the *Party*, I shall Print several *LETTERS* which have since pass'd between us, that the World may see how both Sides have Manag'd in this Matter; and what Proposals have been made by Mr. *Walker* and I, for Renewing the *CONFERENCE*.

LET.

LETTER I.

SIRS!

St. Mary Arches, Decemb. 13. 1706.

WE are earnestly desirous to renew our late Conference with you, which was broken off without the desired Effect, by your refusing to admit of having the Arguments and Answers Subscrib'd by the Disputants. For this end we have consider'd farther of that Matter; and the more we think of it, the greater Reason we see, for not receding from that Proposal; and we are more especially confirm'd in our Opinion of the Absolute Necessity of it, by the many False and Wicked Misrepresentations which have been already spread abroad (by your People) concerning what pass'd at our late Meeting.

M. Atkins's
Name
was mi-
staken for
Atkins.

We omit numberless flying Reports, and mention to you such only as we are undoubtedly assur'd of, viz. * Mr. Atkins and Mr. Powel give out, that Mr. Withers silenc'd Mr. Walker (and the former of them, we are told, is ready to swear it) and that having nothing to say for himself, Mr. Walker begg'd Mr. Withers his Pardon; and that Mr. Withers prov'd himself to be as much of the Church of England, as Mr. Walker was. — It is farther added, That Mr. Agate was like a Drum, when cut in Pieces (as if you had cut us down) he could make no sound: Mr. Fowler told Mr. Agate (and you may be sure gives it out for Current) that he believed Our Superiours had given us Orders to stave off the Dispute; and persists still in charging us with that villainous Design (which your own selves seem'd asham'd of, when he offer'd it at the Conference, of laying a Snare for you; that if we were worsted in Argument, we might take our Revenge in Law —. He farther gives out, That we quitted the Field (because forsooth, we permitted you to sit longest in your own Friend's House) and adds That we gave up the Cause, &c.

'Tis with concern we are compell'd to say, That these Practices give but even too much Countenance, to that Charge which Mr. Agate, in particular, laid upon the Dissenters (and for which you endeavour'd to render him so very Monstrous) and we leave it to your selves, and the whole World to Judge, If it be possible for us to hold a Conference, with such People, with any Security to our Reputations,

putations, unless we take some effectual Method, of letting every one see, what passes between us. And this we think, cannot either better or fairer be done, than by obliging the Disputants severally to set their Names to their Arguments and Answers. And to this end we again assure you, That we will not hold you to the subscribing any thing, that may render you obnoxious to the Laws: Nay, if you should hastily subscribe any thing, which afterwards you shall think unjustifiable, we will allow you a Week, or more time, to retract or alter it; and then be oblig'd to meet you again, and proceed in the Dispute. But if you will not admit of this (which we think you can't in Honour refuse) then we make you this farther Proposal, viz. That we will content our selves, if only the two Writers, and the Company, subscribe their Names at the bottom of the Papers; provided that either of the Disputants shall have power to demand, that any thing which passes shall be set down in Writing; unless the Person who offers it, shall retract it before the Company; and that full liberty may be granted to either Party, to shew the Dispute to whom they please, and to publish it, if they shall think fit.

If you agree to this, we propose to you, the settling amongst our selves, whatever else may be previous to the Dispute; that we may not again tire out the Company, with that which does not concern them; but betake our selves immediately to Arguments as soon as we meet. We shall esteem your speedy Answer a Favour: And we are in all Offices of our common Christianity, and in those of Charity more especially,

most sincerely,

your Affectionate, and

Humble Servants,

To Mr. Hallet and Mr. Withers,
Teachers of Seperate Congregati-
ons in Exon.

John Agate,
John Walker.

Mr. Walker added a Postscript to this Letter, directed in particular to Mr. Hallet; mentioning some Abusive Reports, which

which related more especially to *Himself*: To which Mr. *Hallet* return'd a speedy Answer. But because these had no direct Relation to the *Dispute*, I shall not Print them at large, but only take Notice, That Mr. *Hallet* in his Answer had this Passage ——— *I am not, as I have already told you, Fond of Controversy; for I never expect any Good by it. It doth but occasion Strifes, and Unchristian Heats and Reflections; and therefore, I must Confess, I would FAIN DECLINE IT.*

Upon the Receipt of this, Mr. *Walker* had my Consent to give him this following Answer.

SIR!

WHEN I wrote to you last Saturday Night, I was alone, and could therefore Reply to that Part only of your Letter, which concern'd my self. I have since discours'd Mr. *Agate* on the Subject of it; and as it is my Opinion, that we cannot in Reason Press you any farther to a Conference, after your Generous and Fair Declaration, That you would fain Decline it; so I have prevail'd with him to think the same. Since this will effectually obviate those Groundless Calumnies (which I must own, much mov'd me) suggested by Mr. *Fowler* and Others; That we had Orders from our Superiours to Stave off the *Dispute*: And that I perceiving Mr. *Agate* intangled in a Matter, which he could not Clear himself from, thought of a Project to bring him off, &c. And by the way; If you could perswade Mr. *Fowler*, and the rest of your People, to confine themselves to Truth and Charity, in what they Report or Suggest, it would, I believe, conduce not a little to Peace among us.

If therefore what you wrote me, be Mr. *Withers's* Sense of the Matter, as well as your own, we do no farther Press, or Oblige you, to another Conference: But if you are pleas'd to Meet us again, we are ready to wait upon you, on those Terms we propos'd in our Joynt Letter. To which (if you persist) we beg a speedy Answer. I have Mr. *Agate's* Order to joyn his Service with my own, when I come to Subscribe (as I now do),

YOUR

From my House, December
the 16th, 1706.

Most Humble Servant,

JOHN WALKER.

To this and to our former Letter, of Decemb. the 13th, Mr. Hallet and Mr. Withers sent us this following Answer.

SIRS!

Exon, Decemb. 17. 1706.

YOURS we have receiv'd, together with two Letters from Mr. Walker. You object to us, what has been said by some of our People. As for the Stories which you say Mr. Atkey and Mr. It should Powell have told, they assure us, That they are either false, or misre- be Atkins presented. As to the Story of the Drum cut in Pieces, upon Examination we find more Noise, then Truth in it. Mr. Fowler never asserted to Mr. Agate, that your Superiours had given Orders to stave off the Dispute. He made it indeed, he owns, Matter of Question: which will not warrant that hard Suggestion in your Letter; where you say, We may be sure he gives it out for Current. We are satisfy'd we have much more reason to complain of some of your Friends, then you of Ours. For when we were going unto Mr. Cornish's House, Mr. Teape declar'd openly, as we have it well attested by more then one Witness, That he thought it no greater a Sin, to knock us in the Head, then to kill a Dog; which sufficiently Justifies our Refuseness to Dispute in the Schools, in Publick Places, or in a Croud; where we had no Security from being Insulted. We know not how far a Blind-Zeal, might hurry such uncharitable and unthinking People. As to the Disturbance that is in the Town, it is occasion'd by some of your Friends, who went about Vaunting and Tryumphing, as if you had obtained a mighty Victory; whereas there was not so much as One Argument offer'd. And then no great Wonder, If Men who had any warm Blood in their Veins, were a little heated, when us Ministers were reviled, and insulted upon such weak and insufficient Grounds. Though if any thing was said uncharitably, or uncivilly, we dare not Justify, but Condemn it.

Mr. Agate was pleas'd, as we are assur'd, to tell the People from the Pulpit, the last Lord's Day, that one of the Dissenting Teachers had said that he was a Seducer. We are satisfy'd that no such thing was said, by either of us. He has also said in our hearing, as well as in the hearing of others, that we are not sincere in what we do. Does he pretend to know our Hearts? He has also said, that we decline setting our Names to our Arguments, because we are asham'd of our Principles. Of which the softest thing we can say is, That it is a groundless Calumny. But we readily for-

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give

give him all he has said of us, and we pray God not to lay any of these things to his Charge.

As to the putting a stop to the Talk of our Friends, it will be easily done, If you can persuade your own to be silent. As to another Conference, We do not press or oblige you thereto, as indeed we never did. We had rather live in Peace, with our Neighbours, then occasion any Hubub, and Noise in the City. For we cannot see what will be the advantage of any One by it. But if Mr. Agate thence infers, that we are asham'd of our Cause, or afraid of his Arguments, and shall proclaim it up and down the Town, that we dare not look him in the Face, we disown such a declining of the Cause, as that would imply. If he is for Peace, he shall find none more sincerely dispos'd for it then we; We do not Challenge him, nor confess our selves Defeated. Altho' we may not exactly accord in all our sentiments with you, yet you may be assur'd, that we are in all the Bonds of Christian Charity.

SIRS,

your Affectionate Friends,

and Humble Servants,

These for Mr. Agate, and
Mr. Walker, in Exon.

Joseph Hallet,
John Withers.

To this Mr. Walker and I, made the following Reply.

Gentlemen!

Exon, Decemb. 24. 1706.

WE have receiv'd your Joynt Letter (and we should have been glad, could we have call'd it your Answer) of December the 17th, in Return to ours of the 13th, and to a separate One of Mr. Walker's some days after. In the former of these, we told you, that we could not recede from our Proposal, of having the Dispute taken in Writing, preserv'd, and sufficiently attested in order to be shewn (and Publish'd, if Occasion should require) for our Vindication, and besides the Reasonableness of the thing it self, we told you, That the Many false Reports, which had in the compass of one single

single Day, gone up and down the Town, about our Conference, were an abundant Confirmation, how much we were in the Right, to insist on that, as one of the Terms of our Dispute.

In Reply to this last and incidental part of our Letter, you spend almost the whole of yours, and tell us, how very much your selves also, have been misrepresented, (and by the way, if so, we can't but wonder that your selves should not be as desirous as we are, to have the Conference Written, and Attested for your Vindication) but say not one word, whether you accept, or reject what we Propos'd to you, in order to bring on a Second Meeting.

In the other Letter (which was wrote in both our Names, though Subscrib'd only with Mr. Walker's) we told Mr. Hallet, that since he had himself freely own'd, that he would feign Decline the Dispute. If this was Mr. Withers's Sentiments, as well as his own, then we would no farther Press and Oblige you to it. — In Return to which, you tell us in the first place, that you don't Press and Oblige us — which we cannot but look upon as meer Trifling, and Eluding the whole Matter. For we never said, that you did Press and Oblige us. And all that we desir'd to know was, whether you did decline the Dispute, or accept of our Proposals — And then you add, that you had rather live in Peace &c. that you cannot see what will be the Advantage &c. but if Mr. Agate shall infer that you are asham'd, or affraid &c. — Now to pass by your usual and specious Pretences of Peace, and that we don't see how the Disputing over our Cause, would be a breach of it, We must observe to you, that this indeed looks very like your declining of the Dispute; but that you don't care to speak out; whether it be for Shame, or Fear, or what other Reason, those must Judge, who shall hear what hath already pass'd between us, in order to renew the Conference, and what we now farther offer to you: In which however you have partly prevented us, by saying that you do not think it safe to meet in Publick &c. for we had design'd to have told you, that provided you would admit every one, that should desire to come, we would be content to engage you (though you are highly sensible your People have a very fruitful Invention) before so many publick Witnesses; without having the Dispute taken in Writing. And as to your Safety (though we can't think you are in earnest when you seem to doubt of it) we believe, that we can prevail with some of the Magistrates, to be present; and then we don't see what room you have to fear any Insults. The other Proposal we make you, is this: that provided we may be allow'd to bring as many of the Church People, as shall equal the
Number

Number of the Dissenters, which are to be present, we will wave the obliging any body to Subscribe the Copy of the Dispute, only the Disputants shall, if they please, have liberty to take it themselves; and as many as will Voluntarily do it, shall be allow'd to set their Names to it.

And once more, as we have often told you that the main End we propose to our selves, is to have some sufficient Attestation of what passes, to prevent false and slanderous Reports; so if none of our Proposals, for that purpose, shall happen to please you; we desire that you would think of some others your selves, which may but effectually answer the end, and we will rest contented with them.

We perceive that these Epistolary Conferences, as they are fruitless, so they will be endless; and therefore we desire you will put a stop to them, by a plain, direct, and (if you please) speedy Answer. We beg God to direct you, and are in all Sincerity your most Humble Servants,

John Agate,
John Walker.

This had been with you sooner, but that Mr. Walker tarry'd for the other Letter, which Mr. Hallet was so kind as to promise him, but he hath not yet sent it.

To Mr. Hallet and Mr. Withers,
Teachers of Seperate Congregati-
ons in Exon.

Mr. Hallet's, and Mr. Withers's Answer.

Gentlemen!

Exon, Decemb. 25th 1706.

YOUR Joynt Letter came last Night to our Hands; and we conceive, that seeing we appear'd at the Time and Place appointed, and were ready to Dispute you, upon the Terms consented to by both Parties; and Mr. Agate so apparently receded from the Agreement made by him, and One of us, he has no Reason to upbraid us, with a declining the Conference, or being ashamed to own our Principles. But to wave this Matter, We Reply, That when

when one of us consented to the employing Scribes, he expected, that what was said, should have been taken down in Short-hand, and so repeated to the Company, in order to refresh their Memories; and this was feasible: Whereas we apprehended, the Method insisted upon by you, of writing every Thing which should be propos'd in Words at length, would have been so tedious and dilatory, as to render the Thing impracticable, and to tire the Patience both of your Friends and ours. However, since you insist so much on Writing, and that we may not be Insulted on that Head any more, we make you this Offer: That if Mr. Agate, who is to be the Opponent, will send us his Arguments in Writing, to prove us guilty of a Damning Schism, we will (God granting us Health and Strength) wait upon him, within 7 or 8 Days, after the Receipt of 'em, with our Answers also in Writing; and then Debate with you, the Validity both of your Arguments and our Answers, in the presence of Half a Dozen of our Friends, and the like Number of yours: And this we apprehend to be a fair Proposal, and a direct Answer.

If Mr. Agate has such an Opinion of his own Abilities, as to suppose, he can oblige the World with any New Discourses, the Press is open; and his Motions shall be attended there. Besides, the Offer made you above, we conceive, will much conduce to shorten the Debate when we shall meet; and so we shall the less trespass upon the Patience of our Friends: But then we crave leave to insist upon this, That the Arguments you send us, shall be those very Arguments which you will adhere to, when you shall meet us at the Place of the Conference. We pray God to direct you. You may be satisfied we are

SIRS,

Your Humble Servants,

These for Mr. John Agate,
and Mr. John Walker, in
Exon.

Joseph Hallet,
John Withers.

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To

To this we Answer'd, *Viz.*

Gentlemen!

IF we apprehend you aright, you would have us send you Notice what Arguments we intend to make use of; and promise, Not to produce any other than what we shall give you Warning off beforehand.

We cannot charge our Memories with every Particular in the Laudible Histories of St. George for England, and the Seven Champions; (because it is now full Twenty Years since that either of us read 'em) as for Don Quixot, we can be somewhat more punctual: But we verily believe, that out of either of these you cannot bring any Precedent, where any Knight of 'em all, ever deliver'd over his Launce to his Antagonist, that the Point of it might be taken off against the time of Combat. Nor do we remember, that when any of 'em assail'd the Enchanted Castles, that it was usual for 'em to send word, in what Part, or in what Manner, they would make their Attacks; or that ever they Indented under Hand and Seal, not to Change and Alter their Approaches, in case they found it Expedient so to do. Such a Piece of Promess therefore, you see Exceeds not only Fiction it self, but even the Extravagance of Frenzy.

Gentlemen, we give you this Proof of our being really your Friends, that we are Concern'd and Asham'd for you.

From Crossing's Coffee-House
Exon, December 27. 1706.

John Agate.
John Walker.

To Mr. Hallet and Mr. Withers,
Teachers of Seperate Congregati-
ons in Exon.

These are the Letters which have passed between us since the Interruption of the Conference. And because it was Our chief Design to bring these Gentlemen to a Second Meeting, we did not think it necessary to make Replies to every Passage in their Letters, which had not a Tendency to that End: And therefore, I shall make Two or Three Remarks upon 'em
now;

now; and consider some Particulars, which they complain of in their *First Answer*, and what they have *Offer'd* to renew the Conference in their *Second*.

In the *First* they tell us, *Mr. Teape has declar'd, he thought it no greater a Sin to knock them in the Head, than to kill a Dog.* And this they make use of as a Reason, why they would not venture to *Dispute in a Crowd, or in any Publick Place; For Fear they should be Insulted—* Whatever Mr. Teape might say, I hope they need not be told, That Mr. Walker and I, do *Abominate such an Expression, and Detest the very Thoughts of such a Thing!* And Mr. Teape has assur'd me, *He is very much misrepresented in what he said—* But withal added, *That he Condemn'd himself, and was sorry, that he should say so much of 'em as he did.* (I should think the *PRESBYTERIANS* in a very *Hopeful Case*, if they could once be brought to *Confess their Sins, and be Sorry for 'em.*)

But suppose this Expression had been as bad as their Letter represents it; it could be no manner of Reason, why these *Gentlemen* did refuse to *Dispute in Publick*; because, they had *Resolv'd against it* before Mr. Teape mention'd any thing about 'em: This Story was pick'd up since the Conference was broken off; and they were so far from consenting to *Dispute in a Crowd*, that they would not venture to *Dispute before their own Friends*; and sure, they could not fear any *Insults from them!*

Besides, I wonder how these *Gentlemen* come to object such a Thing as this is, when they know how plentifully it may be Retorted upon 'em: should I take Notice, and be Afraid, of every hard Expression their Party have pronounc'd concerning me, I should pass my Time extremely Ill among 'em. One Threatens, *To pull off my Gown*; Another Talks of *Beating out my Brains*: Nay, the very *Children* in the Streets have been heard to say, *They would give their Play-Things to any Body that would Kill Mr. Agate.* (And, by the way, this lets us into the Secrets of some Families; and shews what Discourse these Childrens Parents have in Private.)

But farther; they complain in the same Letter, That I should tell People, how one of the Dissenting Teachers had said, That I was a Seducer — when they are satisfied that no such Thing was said by either of 'em. I'm satisfy'd, and so are several other People who heard it, that they said, I had Seduc'd People from their own Parish-Churches; and was as great a Schismatick as themselves: And I think this is calling me Seducer in very plain Language; for I can't see how 'tis possible any Body can be a Seducer, if such *SCHISMATICKS* as *Themselves* are None.

Again; I have said in their own hearing, That they are not Sincere in what they do, &c. — And I am confident any One, that has heard and seen half so much of 'em as I have done, would be under a strong Temptation to say so too. For tho', as these Gentlemen rightly observe, 'tis a difficult Matter to know Peoples Hearts; yet, when we find a great deal of Dodging and Deceit in Peoples Actions and Discourses, 'tis pretty natural to think, they have something of it in another place.

When such Men as Mr. Hallet and Mr. Withers shall decline coming to a Fair Conference; and endeavour to amuse their Party with what they know to be False; when they Contradict themselves, Pretend one thing, and Do another almost in the same Moment; I leave all the World to judge, if these be not Terrible Tokens of Sincerity!

But, it seems, I may say what I please, these are Good-natur'd Gentlemen, and they readily forgive me. Well, I thank 'em for this; 'tis more I believe than every one of their Party have done. But then, if they have Forgiveness me, how came they to publish this *PAMPHLET*, and endeavour to raise the Mob upon me? Why do they tell the World, That I have Disgrac'd my Character, Profan'd my Pulpit, Insulted my Prince, and Derogated from my very GOD! — If this be their way of Forgiving, I desire I may have no more on't.

In their Second Letter, these Gentlemen would feign seem forward to come to a Conference, but at the same time, as an Argument of their Sincerity, any one may see they endeavour to decline it. That they appear'd at the Time and Place appointed, is very True; but that they were ready to Dispute, on the Terms consented to, by both Parties, and that I apparently receded from the Agreement, is FALSE in Every Word. I never receded from the Agreement in the least particular. Indeed, I insisted upon
Subscribing

Subscribing their Names; and this, as I observ'd before, is imply'd by having the *Debate* taken down in Writing: And then they were so far from being ready to dispute, on the Terms consented to, that it cost us a great deal of Pains and Time, before we could bring 'em to Dispute by way of *Syllogism*; tho' Mr. *Hallet* himself was the very Person that propos'd it.

And this whole *Letter*, with what they have said in their *Pamphlet*, plainly shews, If they do come to a *Conference*, they won't suffer that any part of the *Debate* shall be taken down, but only our *First Argument*, and their *First Answer*; which differs nothing at all from an *Unwritten Conference*. Nay, they can't be brought to do so much as this, unless we tell 'em before-hand, what *Arguments* we design to bring against 'em: And hence in their *Letter* they make this Shameful Proposal, viz. *If Mr. Agate will send his Arguments in Writing, to prove them guilty of a DAMNING SCHISM—and will promise to adhere to those very Arguments when he comes to the Place of the Conference, then in Seven or Eight Days, they will wait upon him with their Answers also in Writing; and debate the Validity both of the Arguments and the Answers, in the presence of a competent Number of Friends.* p. 16, 17.

I dare challenge all the World, to produce Two more such Disputants as Mr. *Walker* and I have met with! Was it ever heard of, that *Opponents* (in a meer *Verbal Dispute*) should send their *Arguments* to their *Respondents*, some Days before the *Conference* came on, that so they might try if they could *E-vade* 'em: And in case they should be able to do it, that the *Opponents* should promise they will make use of no other? Is it possible, that Men of *Learning* and *Parts* should insist upon such a Thing? If I take it right, 'tis as Extravagant a Demand in its kind, as ever was known!

And yet these *Gentlemen* call this a *Fair Proposal*, and a *Turning the Tables on their Opponents*—— Now, if they would really turn the Tables upon us, they should take our places, and be *Opponents* themselves, and insist upon having the *Conference* taken down in Writing, and Subscribed, as earnestly as we have done: And if they should do this, I believe we should hardly send to them, to know before-hand what *Arguments* they would bring; or desire Seven or Eight Days to Consult Mr. *Gilling*, and the best *Masters* in the Country, what *Answers* to give 'em. p. 17.

But

But what can these *Gentlemen* mean here, and in several
 p. 17. 22. other places, by their DAMNING SCHISM! — It must
 either imply, that *Schism* is *tearing Handkerchiefs in pieces*, and
 no Sin; or else, that some Sins are not damning: Let 'em
 chuse which side they will take, and they may expect to hear
 of me again.

Thus I have Examined all the Particulars which have any
 Relation to the *Conference*. The next Thing I shall take No-
 tice of, is Two or Three *Stories*, which our *Author* has rak'd
 together to Villify me, and prove that I am a very *Scandalous*
Preacher; for after his many *Pretences to Charity and Forgiveness*,
 he can't forbear letting all the World see, that his main Busi-
 ness is *Revenge and Defamation*. And hence, to *weaken my*
 p. 14. *Credibility*, as he terms it, (*i. e.* that my Congregation may
 never believe what I say to 'em for the future) he tells 'em,
 Ibid. That *I am a Church-Mountebank!* And charges me with *Uttering*
most Abominable Falshoods in the Pulpit!

Before I come to Answer these Charges, I must beg leave to
 put in a Word or two against our *Author's* Evidence. As for
 himself, he never heard me Preach in his Life; and so he owns,
 p. 22. *He can't be Absolutely Positive as to every Numerical Word* of his
 Charge; and this, I must tell him, is a most Unlucky Flaw in
 his Evidence; and should be enough to keep him from being
 very Confident in his Accusation: For he very well knows, a
single Word, or so much as a *little Comma*, either added, or left
 out of a Sentence, may give a strange Turn to a Man's Mean-
 ing.

Besides, to understand the true Import and Sense of some
 Expressions, a Man ought to be acquainted with what has gone
 before, and what comes after, and the very *Manner and Tone*
 of the Delivery; or else he will be apt to make sad Work of
Sermons, and indeed of the *most Sacred Writings*: And I be-
 lieve, by the same Method, that Mr. *Withers* proves that I
 have spoken something like *Treason*, and *Blasphemy*, he may be
 able to prove, from the BIBLE it self, that — *There is no God!*
 'Tis but concealing the Context, and hiding away the *Fool* that
 said so, and the Thing is done.

But further, considering from whom Mr. *Withers* takes his
 Information, A PARTY that is ready to say Mr. *Agate* has
 Preach'd *Treason*, before I have spoke a Word, I presume he
 can

can hardly be positive as to every Numerical Sentence; as may appear by the following Instance, viz. About Two Years ago, the Dissenters fell upon me in the Open Street, and told me, I should give 'em Satisfaction for something I had said that Day in the Pulpit, or else.—— After I had a little shaken off Surprize, I desired to know what I had said, which was so Offensive to 'em? To which One of 'em answer'd, That I had Revil'd 'em that Day in my Sermon, and said such and such Things of 'em—— But another Oppos'd him presently, and declar'd it was So and So. And a Third step'd forth, and said, If it was not in the same Words, he was sure 'twas something like it —— Adding, That I had best take Care how I Preach'd such a Sermon again upon the 30th of January; for since there was an Act of Indemnity past, that Day's Work ought to be trump'd up no more.

Again; Unless Mr. Withers would come and hear me himself, I think he ought not to be very Positive in any Thing, he says, about my Preaching. For his Spies are sometimes so liable to Mistake my Sermons, that I wonder how they do to remember my Text. Last Christmas-Day, Mr. Powell, and another of the Party, came to Church, (to say their Prayers, you may suppose, and mind the Preacher) but One of 'em, being a little Overcharg'd with Liquor, Discover'd himself most Shamefully before the Congregation; Spew'd about the Church; and so Bedaub'd a poor Fellow's Holy-Day Cloaths, that if Mr. Agate, as Fiery and Zealous as he is, had not prevented it, this SOBER Dissenter had been under Prosecution.

These Things being Premised, I come now to Consider what this Gentleman has Charg'd upon me.

(1.) Preaching some Months since, upon the Queen's Accession to the Throne, Mr. Agate asserted, viz. That the Scene was so laid, that if the late King William had not Dy'd when he did, the Princess must. **A MOST MALICIOUS CALUMNY! And IMPUDENT FALSHOOD!** as any Man may be satisfied, who will but consult the Resolutions of the House of Lords, May the 5th, 1702. p. 14.

The Sermon our Author speaks of, was Preach'd about Two Years ago; and that he knew when he wrote this: But because this would have been too foreign and remote for his Purpose, and he was Asham'd to let People know, how far back he

he was forc'd to go for a *Calumny*, he deals as *Sincerely* as he us'd to do, and calls it *A few Months since*.

P. 14. The Words as I spoke 'em (*and as a Cloud of Witnesses are ready to attest*) ran thus, viz. *Nay, some have even dar'd to say there were such Designs carrying on, that if the late King had not dy'd, and gone off as he did, the Princess had —* And this is so far from being a *Malicious Calumny*, and *Impudent Falshood* of Mine, that the very Resolution of the House of Lords about it, which this *Gentleman* quotes, shews it was a Common Discourse at that Time; And was not Dr. Drake (a) Examined for saying some such Thing? Did not the City of *Normich* (b) in their Addresses to the Queen, *Congratulate Her Majesty's most Happy Accession to the Throne: Notwithstanding all the Malicious Designs and Contrivances, us'd to Defeat Her of Her Undoubted Right?* And was there not a Pamphlet Publish'd at that very Juncture, which laid it down for a *Maxim*, viz. (c) *That all Freeborn People have set aside the Children of Tyrants, for Reasons of Eternal and Universal Force, &c.*? And don't all this, and a great deal more, which I can produce (d), make it very plain, That such Things were Talkt of at that time? But then my very Expression, viz. *And some have even dar'd to Say so*, manifestly shews, I did not make it my own Sense, but rather implies my Dislike of it.

P. 7. But (2.) I am charg'd for telling the People from the very Pulpit, That the Dissenting Teachers take as much Pains to DAMN Mens Souls, as Jesus Christ did to SAVE 'em. An Expression so Derogatory from the Honour of our Saviour; so Inconsistent with all the Rules of Christian Charity; that we are willing rather to impute it to a *Hasty and Inconsiderate Zeal*, than to a *Premeditated Malice*.

I am a little Surpriz'd, to find this Story in Print; and was I inclin'd to use my Adversary severely on any Occasion, I should

(a) Annals of Q. Anne, A. D. 1702, pag. 35.

(b) Gazette April the 30th 1702.

(c) Reasons for Addressing His Majesty, &c. pag. 15.

(d) He that will see more of the Designs of the Party at that time, let him read the latter Part of *The Wolf strip*.

should hardly spare him on this. At the Conference, when Mr. Withers told this Story, to Prejudice the Company, and raise their Indignation against me, I took a more than Ordinary Care to set him at Rights about it, and shew'd him how my Words were misrepresented, and that the very Sense and Application of 'em was entirely Mistaken.

But, see again this Author's Sincerity; To Blacken, and make me Odious, he has told this Story to all the World! Repeats it in Print, with all the Circumstances of Aggravation! And never takes the least Notice of what I said, to Satisfy him, and the Company, how much I was Abus'd.

The Words, as they are to be seen in my Sermon, are these, viz. — Such People seem to Contend with our Blessed Saviour, who shall take most Pains, they to DAMN Peoples Souls, or He to SAVE 'em. The Occasion of the Discourse, was taken from Mr. Collier's View of the Prophaneness of the English Stage. 'Twas drawn up in the House of my Honour'd Friend Mr. Ellesdon, a Twelve-month before I came to Exeter. I have Preach'd it in Three several Churches, and never heard before, that I Disgrac'd my Character, or Prophan'd my Pulpit by it.

Indeed, towards the Latter End of the Sermon, the Dissenting Teachers are brought in, and some of their Practices Expos'd; but this Reflection is at a Considerable Distance before, and was wholly Levell'd at Poets and Players — And if a Man can't talk of a Stage-Player, or a Mountebank, but the PARTY must think presently of their own Teachers, who can help it? If any One has found a Fool's Cap, and it Fits him, I shan't baulk his Humour; if he please, he may put it on.

(3.) Mr. Agate has told the People, That the Presbyterians have brought the Sacrament into Disuse and Contempt; and that for Twelve Years together, in Cromwel's Time, 'twas not Administred in the City of Oxford! He might as well have said, that the Sun did not shine, nor the Sea ebb and flow: For there be two Reverend Persons, now in this City, Mr. George Trosse, and Mr. John Knight, who were both Students of that University, and received the Sacrament many times there, during Oliver's Usurpation.

p. 14.

That the PRESBYTERIANS had at that time brought the Holy Sacrament into Disuse and Contempt, is as plain as
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that the Sun shines, or that the Sea ebbs and flows: But that it was not Administred in all the University of Oxford, for Twelve Years together, during the late Rebellion, I must acknowledge, is a Mistake; upon farther Enquiry, I find it was Administred privately, sometimes in Exeter-Colledge: And a Gentleman of Credit, has told me this Remarkable Story about it, (which he had from a late Dignitary of this Church, who was Resident at that time in Exeter-Colledge) viz. It being a Custom in those Days, to Examine People very strictly before they were admitted to the Lord's-Supper, A Certain Person, who was employ'd for an Examiner, us'd, as 'twas currently Reported, to commit SODOMY with 'em! when they came on that Occasion. If those two Reverend Persons, our Author speaks of, were of Exeter-Colledge, 'tis possible they may tell us more of the Matter.

pag. 17. But to Clear my self in this Point— What I said about
2d Edit. Omitting the Sacrament at Oxford, was taken from *The Wolf*
stript, where I find these Words, viz. 'Tis well known, what a slight Esteem the Dissenters have of the SACRAMENTS: They were wearing of 'em out of Doors, by almost a total Neglect of 'em, whilst they had the Government. Insomuch, that even at Oxford, the Sacrament was not ONCE administred, in the whole University, from the time that Episcopacy was thrown out, in the Year 1648, to the Restoration 1660. And Dr. Durell (a) has something almost to the same purpose, viz. *Academiam Oxoniensem nullam celebrasse sacram Synaxin, per annos duodecem & quod excurrit. (i. e.)* The University of Oxford, did not Administer the Holy Sacrament, for Twelve Years together, and more. And for the Confirmation of this, the Doctor produces a Certificate under the Hand of Richard Heart, who was Clerk at St. Mary's Church in Oxford at that time, to this effect, viz. *There was no Sacrament administred by the University in St. Mary's Church, from the time that the University was visited in 1648, to the Restoration in 1660: Nay he descends to some particular Colledges, and shews the Sacrament was not administred in Christ-Church (b) for Twelve Years; Witnesses, Thomas Locky, and Richard Washbourn. Nor in Jesus Colledge, for Twelve Years, and more; Wit-*

(a) *Vindiciæ Ecclesiæ Anglicanæ.* Pag. 30.

(b) *Vid. Antiquitates Oxonienses.*

Witnesses, *Thomas Ellis, Benjamin Barrey, &c.* Nor in *All-Souls, New-Colledge and Others*, as long as the *Presbyterians* had the Government in their Hands — And all this, I hope, is sufficient to shew, that I am guilty neither of *Calumny* or *Falshood*: If my Authors have wrong'd the *Dissenters*, they must answer for it, I have done *them* Justice, and quoted 'em Right to a Title.

But, because this Charge at *Oxford* does not hold true in every Particular, I'll promise *Mr. Withers* shall be no Loofer by it; I will make it up to him another way. And not to defer his Satisfaction; *Dr. Patrick* (a) informs us, That in the late distracted Times, the Sacrament of the Lord's-Supper, was laid aside in many Parishes in this Kingdom, for near Twenty Years — And this, he says, in some Ages of the Church, would have been interpreted down-right APOSTACY from Christ, and a Renunciation of the Christian Faith. *Dr. Tillotson* tells us (b), in the same Rebellious Times, this solemn Part of Religion, was almost quite forgotten; the Remembrance of Christ's Death was even lost among Christians — so that many Congregations in England, might justly take up the Complaint of the Woman at our Saviour's Sepulcher: They have taken away our Lord, and we know not where they have laid him. Nay, *Mr. Baxter* himself, to his Eternal Shame! has told us (c), That he did not administer the Sacrament of the Lord's-Supper, no, nor that of Baptism neither, for 18 or 20 Years together! — But to come Home to this very County; The Lord's-Supper was not administred at *Okehampton*, from the Year 1643, till 1651; Nor in most of the adjacent Parishes, particularly *Exbourn* and *Jacobstow*. There is a Complaint also in the Parish of *Little Hempston*, That the Sacrament was not administred there from the Year 1651, 'till 1662: Two Years of which time, *Mr. John Knight*, one of the Reverend Persons our Author speaks of, serv'd the Place. And, By the By, if the other Reverend Person would insert his Name once more in *Mr. Withers* his Papers, and tell us, how often he administred the Sacrament, whilst he was in the Ministry, before the Restoration, I should take it as a Favour. To proceed; the Sacra-
ment

p. 15.

G 2

(a) Treatise of Frequent Communion. Pag. 1.

(b) Persuasive to Frequent Communion.

(c) Answer to the Bp. of Worcester. Pag. 62 and 86.

ment was not administred at *Aulescomb*, at *Upton-Pynes*, or at *Inwardleigh*, during the whole time the *Presbyterian Ministers* serv'd those Places. At *Bratton Fleming*, the *Lord's-Supper* was but ONCE administred, in the space of Fourteen Years. The same is likewise said of *Loddeswell*, during the whole Confusion : And, upon Enquiry, I can't find that it was administred at all at *Churchstow*, nor at *Dunsford*, from the Year 1651, to 1660. One *Pearse* was then the *Usurping Minister* there ; and being ask'd, *Why he did not administer the Lord's-Supper ?* He answer'd, *Before he would administer that Sacrament, his Fingers should drop off from his Hands !*

*Wolf
script,
p. 20.*

If all this won't satisfy *Mr. Withers*, that the *Presbyterians* had brought the *Lord's-Supper* into Disuse and Contempt, I have a great deal more at his Service ; and, if need be, will shew him, how this Sacrament was laid aside, not only in *England*, but in *Scotland* and *Ireland* too, as long as the *Dissenters* had the Upperhand. Nay, in *Scotland*, since the Establishment of *Presbytery*, the Sacrament was not administred at the *Old Town of Aberdeen* for many Years ; and because an *Episcopal Minister* offer'd to give it his Congregation there, he was Banish'd out of the Nation.

Pag. 15. But (4.) our Author Charges me with saying, That the Scots left out the *Fifth Petition*, when they recited the rest of the *Lord's-Prayer* ; because they could not find in their Hearts to Forgive their *Episcopal Brethren*—— And this, he says, is a *Malicious Suggestion*, and in all probability a *False Story*.

If *Mr. Withers* will please to consult *Mr. Wesley* (a), he may find, there is a certain Friend of his, who has publicly objected against the *Fifth Petition* in the *Lord's-Prayer* ; and that, there was a Form of the *Scottish Lord's-Prayer* actually Printed at *London*, where the Latter Part of this Petition, viz. — *As we forgive them that Trespass against us*, was left out : And this was my Authority for what I said of it. So that, in all probability, the Story is True ; and I'm sure, the Suggestion was not *Malicious*.

What

What Reason there was for leaving out this part of the Petition, I can't tell; I never alledg'd it was, *because they could not find in their Hearts, to Forgive their Episcopal Brethren*; however, since our Author has put *this Reason* into my Mouth, I shan't Dispute about it; for ought I know it may be the right on't.

Mr. Wesley, who had his Education among 'em, tells us, (a) *as long as he liv'd with 'em, he was possess'd with such a Revengeful, Implacable Temper, that he could hardly forgive any Body, if he only thought they had Injur'd him. But since he has Left 'em, and came over to the Church, he has found a wonderful Alteration in himself; now, it seems, he can say the Lord's-Prayer without skipping, and takes a great pleasure, not only in Forgiving, but even in obliging his very Enemies.*

But why should Mr. Withers Quarrel with me, about such small Matters, because I talk'd of leaving out a piece of the Lord's-Prayer? He is sensible, I might have said a great deal worse; and told People, and very truly too, how the Dissenters here in England, had brought the whole of it into Neglect, and shew'd as little Regard to the Lord's-Prayer, as they did to the Lord's-Supper. Dr. Durell (b) speaks of a Consciencious Vice-Chancellour (c) at Oxford, in the late Times, *Cujus Aures Orationem Dominicam ferre non poterant, &c.* who could not endure to hear the Lord's-Prayer repeated! And the Learned Mr. Long tells us (d), the Dissenters, during the Rebellion, did generally omit it, excluding those from the Number of Faithful and Christian Disciples, who us'd it. Nay, he says, the Disuse was improv'd to such a Contempt of it, that they, whose Duty it was to bless God for it, degenerated so far from Christianity, as to thank God, they had forgotten it, and abhor'd teaching of it to their Children; and, what is enough to make us all tremble, have Quak'd at the Repetition of it!

If

(a) Defence, &c. pag. 59.

(b) Vindiciæ Ecclesiæ, &c. pag. 33.

(c) Dr. Owen, who us'd to rise up, and put on his Hat, upon hearing the Lord's-Prayer, Athenæ Oxonientes, Vol. 2. pag. 557.

(d) Exercitation concerning the frequent Use of the Lord's Prayer.

if I thought Mr. Withers did not know of it, I could tell him, how the *Dissenters* have *Alter'd* and *Corrupted* the very *Bible* it self, to serve their Cause, (particularly *Acts* the Sixth and the Third) Nay, they have abandon'd the *Apostles Creed*, and the *Ten Commandments*; Inſomuch, that when it came to the *Vote*, Whether they ſhould uſe the *Creed* and the *Commandments* in their *Directory*, (i. e. in their Publick Worſhip) It was carry'd in the *Negative*; they would have nothing to do (a) with 'em; but tore 'em out of ſeveral Churches; and ſhot at 'em; as may be ſeen in *St. Peter's Church*, at this very Day — But what need I inſiſt upon their Neglect and Abufe of ſome Holy Things, when their Brethren in *Scotland*, by a late Inſtance, ſeem to have caſt the utmoſt Contempt upon every Thing that is SACRED! As if they had taken a SOLEMN League and Covenant, to Extirpate CHRISTIANITY, and Outrage all RELIGION! 'Tis no longer ago than *March* the 15th 1704 (b), that theſe PURITANS, under a Pretence of deſtroying *Popery*, got together at *Edinburgh*, and drefs'd up the Common Hangman and his Man, in the Habits of Clergymen, with Crucifixes on their Foreheads; and the Town Officers took the Effigies of our Bleſſed SAVIOUR, and ſtuck an Halbert into the Side of it; and then, it being Market-Day, they went in PROCESSION to the *Croſs*, in the View of all the People; and having prepar'd a Fire, they burnt the *Garments of the Priests*! the *Crucifixes*! the *Conſecrated Bread*! the *Bible*! and the Effigies of our Dear SAVIOUR himſelf, by the Hands of the Common Hangman! *Tantum RELIGIO poterat ſuadere Malorum* — See! See the Effects of *Fanatical Reformation*! Some *Heathens* would have Trembled at ſuch a Thing; nay, had any *Mahometan* done the ſame at *Conſtantinople*, he muſt ſurely have Dy'd for't.

Pag. 18. Again (5.) Mr. Agate has boldly aſſerted, That the Baptiſm of Presbyterian Miniſters is Invalid; by which, too many of his Cre-
dulous

(a) Lord Clarendon's Hiſt. 2 Vol. pag. 8 & 88 Leſter vol.

(b) Caſſanara, Num. 2d, pag. 89, &c.

dulous Hearers have been betray'd into an Opinion, equally false and uncharitable, that Persons thus Baptiz'd are no Christians.

Our Author has told us in his *Postscript*, That he can't be absolutely positive, in what he says, *as to every Numerical Word*; and so I don't wonder, how he comes to talk here of *Baptism*, instead of *Ordination*. My Assertion is, *That the Ordination of our English Dissenters, is Invalid*; and consequently, they have no more Commission to Baptize, Preach, and Administer Sacraments, than any common Tradesman in the Town; and that those Children which are Baptiz'd by them, are NO MORE Christians, than they would have been, if they had been Baptiz'd by their own Parents, or any of the Laity.

And for the Truth of this, I dare appeal to the Testimony of the *Catholick Church*, for Fourteen or Fifteen Hundred Years together; as well as to the Concurring Judgment of our own; which have constantly taught, That they, who have not *Episcopal Ordination*, where it may be had, are not *Validly Ordain'd*. Upon this Account it was, that (a) all the Ordinations of *Coluthus*, a *Presbyter* in the *Primitive Church*, were rescinded by the Synod of *Alexandria*. And the *Church Historian* (b) says of *Ischyra*, who was Ordain'd by *Coluthus*, that he was, *Nunquam Sacris Initiatus*: Nay, the Second Council of *Sevil* (c), Depos'd two *Deacons*, and a *Presbyter*, only because the *Bishop*, who gave 'em Orders, by reason of his Sore Eyes, not being able to Read, caus'd one of his *Presbyters*, that stood by him, to pronounce the Words of *Ordination*. And had *Presbyterian Ordination* been Valid, in the Sense of our Church, why, upon the *Restoration*, did She Decree, the *Re-ordination* of those, who had no other Title to the *ALTAR*, but the Imposition of *Mere Presbyters Hands*? — But not to multiply Quotations, I challenge this Author to shew me, where *Presbyterian Ordination* has ever been esteem'd Valid, for the first Fifteen Hundred Years after Christ, unless it was in Cases of *Inconquerable Necessity*, and where *Bishops* could not be had.

But

(a) Apud Athanas. Apolog. 2. contra Arrian.

(b) Socrates, Lib. 1. C. 20. Lat.

(c) Conc. Hisp. 2. Lib. 5. C. 14.

If I thought Mr. Withers did not know of it, I could tell him, how the *Dissenters* have *Alter'd* and *Corrupted* the very *Bible* it self, to serve their Cause, (particularly *Acts* the Sixth and the Third) Nay, they have abandon'd the *Apostles Creed*, and the *Ten Commandments*; Infomuch, that when it came to the *Vote*, Whether they should use the *Creed* and the *Commandments* in their *Directory*, (i. e. in their Publick Worship) It was carry'd in the *Negative*; they would have nothing to do (a) with 'em; but tore 'em out of several Churches; and shot at 'em; as may be seen in *St. Peter's Church*, at this very Day — But what need I insist upon their Neglect and Abuse of some Holy Things, when their Brethren in *Scotland*, by a late Instance, seem to have cast the utmost Contempt upon every Thing that is SACRED! As if they had taken a SOLEMN League and Covenant, to Extirpate CHRISTIANITY, and Outrage all RELIGION! 'Tis no longer ago than *March* the 15th 1704 (b), that these PURITANS, under a Pretence of destroying Popery, got together at *Edinburgh*, and dress'd up the Common Hangman and his Man, in the Habits of Clergymen, with Crucifixes on their Foreheads; and the Town Officers took the Effigies of our Blessed SAVIOUR, and stuck an Halbert into the Side of it; and then, it being Market-Day, they went in PROCESSION to the Cross, in the View of all the People; and having prepar'd a Fire, they burnt the Garments of the Priests! the Crucifixes! the Consecrated Bread! the Bible! and the Effigies of our Dear SAVIOUR himself, by the Hands of the Common Hangman! *Tantum RELIGIO poterat suadere Malorum* — See! See the Effects of Fanatical Reformation! Some Heathens would have Trembled at such a Thing; nay, had any Mahometan done the same at *Constantinople*, he must surely have Dy'd for't.

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(c) Conc. Hisp. 2. Lib. 5. C. 14.

Vid. Ec- But then, as for that *Baptism* which is administred by our
cles. Pol. Dissenters, or by the *Layety*, whether it be Null and Void, is
Lib. 5. another Question. Most Divines of the Church of *England*,
particularly the Judicious *Hooker*, are of Opinion, that it is
not; In Things of this Nature, they believe, *Quod fieri non
debit, factum valet*; the Actions may be Valid as to their Sub-
stance, tho' Uncanonical as to their Performance. And hence
our Church don't think fit to Reiterate *Baptism*, when 'tis gi-
ven by a *Layman*, or by a *Midwife*; no more than she did, to
Re-marry those, who in the Days of *Rebellion* were marry'd by
Justices of the Peace.

However, though the *Baptism* be Allow'd of, when 'tis per-
form'd, they that Administer it without *Episcopal Ordination*,
have always been reckon'd *Usurpers of the Ministry*; and what
they have to Answer for it, I can't determine: As the *Novati-
ans* did the *Lapsi*, I leave 'em to the Sentence of the *Last Day*.

These are All the *Charges* our Author has brought against
me, to shew that I have *Disgrac'd my Character*, and *Prophan'd
my Pulpit*: And if I be not very much mistaken, the *Effect* will
prove quite contrary to his *Design*. What he has alledg'd to
weaken my Credibility, will mightily Strengthen and Recommend
it: And all People must think, I have *hitherto* been a very *In-
offensive Man*, since Mr. *Withers* himself, who is suppos'd to Say
the *Worst* he can of me, has been able to Say *No More*.

Pag. 18. But before I am dismiss'd, he desires, when my *Raving Fit* is a
little over, and a *Lucid Interval* returns, that I will oblige the World
with the Resolution of a few *Queries* —

The World, I believe, would be more *Oblig'd*, if I should pass
over the rest of his *Impertinence*, and trouble Them, nor my
Self, any farther about Him. Besides, these *Queries* are quite
foreign to the *Conference*, and stand altogether upon a wrong
Foundation; and unless our Author had a mind to Expose his
Ignorance, and give us a *Specimen* or two more of his *Sin-
cerity*; or Raise the *Mob*, if not the *Laws*, upon me; I can't
imagine, why he has Propos'd 'em. But to shew how *Ready* I
am to attend him, and because some People have given out,
That they are very *Cunning Things*, and a great many *Heads* were
laid together in drawing of 'em up, I shall venture to make a few
Reflections upon 'em.

I. Sup-

I. Supposing the Baptism of Presbyterian Ministers to be *Invalid*—Pag. 12:
valid, 'tis demanded, What manner of Church, the Church of
 England was, in the time of King William, since upon this Prin-
 ciple, for 13 Years together, its very HEAD was no Chri-
 stian?

Our Author, I presume, is not certain, whether the Pres-
 byterian Minister, that Baptiz'd King William, had Episcopal
 Ordination, or no; but if he had not, the Baptism, as I ob-
 serv'd just now, is thought to be *Valid*, though it be perform'd
 by a Layman: So that the late King William was undoubtedly a
 Christian— And methinks, this Gentleman need not infi-
 nue here, and raise an *Odium* upon His Majesty's Memory, as
 if He was no Christian; since, if Common Report be true,
 He solemnly declar'd to the Arch-Bishop, That He dy'd a Chri-
 stian: And 'tis certainly the greatest Piece of *Uncharitable-*
ness, not to believe a Dying Man.

But if, for Arguments sake, I must be drag'd by this Au-
 thor, to make that *ODIOUS Supposition*, That King William
 was no more a Christian, than the Jew which He Knighted; yet
 this would make no *Essential Alteration* in the Church of England.
 The Headship of the Prince, is altogether *Extraessential*, and
Accidental to the Church; as is demonstrable, for that there
 were Christian Churches in the World, long before there were
 any Christian Princes: Nay, this very Headship of Our Princes
 was not Establish'd till the 25th of Hen. the 8th: And in Hol-
 land, and other Republicks, the Churches have no such Heads
 yet; And will this Gentleman say, for that Reason, they are no
 Churches? 'Tis certain, the Being of a Church don't depend
 on the Religion, or any other Personal Qualifications, of a
 Prince, any more, than the Validity of Sacraments, &c. does
 on the Personal Qualities of a Priest (a).

But to manifest the gross Ignorance of this Gentleman: Sup-
 pose the King of England should be a Papist; would this Unpro-
 testant the Church of England? I don't remember, any such Ob-
 jections were made in King James's Days— But probably
 H the

(a) See Article 26th, which our Author himself has subscrib'd.

the Reason was, Because this might have affected the *True-See be- Blue Protestants*: For they were much nearer *United* to King fore p. 18 *James*, than ever they have been since to his DAUGHTER. The *Toleration* he gave 'em, was by his own *sole, Dispensing Power*; for which they *Address'd* him almost to *Blasphemy*! And pray, what sort of *Protestants* were these, when they were *United* to a *Babylonish Prince*?

But to make a more *Grateful Supposition*: What if the *Prince* should go to a *Conventicle*, would this make all the *Church-men* *Presbyterians, &c.*? Or, to go *One Step* further; What if a *Bishop*, whose *Headship* over the *Clergy*, and other *Christians* of his *Diocess*, is of a more *Spiritual* and *Essential Nature*, than any which our *Laws* give to our *Princes*; what, I say, if such an *One* should be an *Apostate* in his *Heart*? Or what if that *base Report* had been a *Truth*, That the late *Arch-Bishop* was an *Unbaptiz'd Socinian*? I hope this would not have *Unchristian'd* the whole *Diocess* of *Canterbury*; much less the whole *Province*? *LEO* the *Tenth* was certainly an *Atheist*! And did this *Unchristian* the whole *Episcopal SEE* of *Rome*, and make all the rest of the *World Atheists*, who acknowledg'd his *Headship*?

Or again; What if a *Protestant Bishop* should be an *Occasional Conformist* at *Rome*; would this affect the *People* of his *Diocess*? Or, supposing that *Malicious Calumny* had been true, that the *Party* has lately endeavour'd to cast upon some of their *Lordships*, viz. That *They were THEIR BISHOPS!* Does it follow, that all the *Clergy* which belong'd to 'em must be *THEIRS* too? Or, what if the *Resolutions* of a late *House of Commons* (a) should really have *UNCHRISTIAN'D* the *Bishop of Worcester*; must all his *Diocess* grow *Heathens* immediately? This is *Intolerable*!

But to put this *Matter* out of all *Doubt*; A most *Unexceptionable Person*, One for whose sake chiefly the *Dissenters* have learn'd to *Mouth RIGHT REVEREND* as readily as any *Drunken, Scandalous Curate* of 'em all, even the *Incomparable Bishop of Salisbury*, is so express in this *Point*, as if his *Lordship* had

(a) See the *Resolutions* of the *House of Commons*, upon the *Complaint* of *Sr John Pakington*, against the *Bishop of Worcester*.

had been Answering Mr. Withers — His Words are these, (a) viz. 'Tis certain this Power, (i. e. the Headship) does not depend upon the Princes Religion, whether he be a CHRISTIAN, or NOT; or whether he is of a True, or False Religion; or is a Good, or a Bad Man: By the same Tenure that he holds his Sovereignty, he holds this likewise — Artaxerxes had it as well as either David or Solomon, when the Jews were once Lawfully his Subjects; and the Christians ow'd the same Duty to the Emperors, while HEATHEN, as they paid 'em when CHRISTIAN, &c.

So that, in a word, If this Gentleman could prove, that King William was no Christian, a Thousand times over, yet the Church of England would have been the self same Church after 1688, as it had been ever since the Reformation.

II. If the present Queen should be remov'd by Death, what a Gang of Loyal, Obedient Subjects is the Princess Sophia like to have, in Mr. Agate and his Disciples; who, according to this charitable Doctrine, can't look upon Her as a Member of the Christian Church? Pag. 19.

This Gentleman's Insinuations don't end here; he raises a Scandal on the late Prince, and now he is going to do the same on Her that is to succeed; and, no doubt, he spares the present only for Fear of the Lash.

It would be time enough to Answer this Query, when our Author has prov'd, That the Person who Baptiz'd the Princess SOPHIA had not Episcopal Orders: But should I grant this, I have before allow'd, that such Baptism is sufficient to make a Christian — However, if I must make another ODIIOUS Supposition; What if that Illustrious Princess be no Christian? Did this Gentleman never hear of paying Obedience to Heathen Magistrates? What did the Bishop of Salisbury say just now? And what does he think of NERO, in whose Time St. PAUL exhorted the Christians at Rome, To be subject to the Higher Powers? Rom. 13. Was there ever more exact Obedience shewn, than the Primitive Christians paid to the Heathen Emperors? Would to God the Dissenters had always paid such to Christian Princes; and ver. 1.

H 2

may

(a) Exposition of the 37 Artic. pag. 388, &c.

may pay the same to the Princess *SOPHIA*, if ever she survives the *QUEEN*——

But see, how *Natural* 'tis for *Rebellion* to spring up in the Minds of some Men: If a Man don't like his Prince in any Particular, they think 'tis impossible but he must *disobey* presently, and take up Arms against him—— *Naturam expellat furca, Licet, usq; recurrit. FACTION* will be always uppermost in a *Dissenters Thoughts*.

After all, let any One Judge, who are like to make a *Gang* of the best Subjects, they, who are for having that *ILLUSTRI- OUS PRINCESS* Over now, or those who are for Keeping Her still on the other side of the Water: They, who are of *known Affection* to that Establishment in Church and State, which She upon Oath will be Oblig'd to maintain; or They, who are well known to be *Disaffected* to both; are *SCHISMATICKS* in Principle, and have been *REBELS* from their Original.

pag. 19

III. 'Tis Quæry'd, Whether that Unfortunate Prince King Charles the First, was not Baptiz'd by a Presbyterian? And if so, Whether he was a Martyr? When according to Mr. Agate's Rash and Scandalous Assertion, he could not be a Christian?

This Quæry is grounded upon a Quæry: Our Author supposes this Unfortunate Prince was Baptiz'd by some Body, but he can't tell by whom; and so leaves me, to Enquire first, If he was ever made a *Christian*; and then, How he comes to be a *Martyr*? For his Satisfaction then, let him know, That this Unfortunate Prince, being a very Weak Child, was Baptiz'd in Private (a): Now *Episcopacy* had been Abolish'd in Scotland but Eight Years when he was Born; and 'tis not probable, that any *Divine*, about the Court, was so Young as to have been in Order's less than Eight Years; neither can it be thought, that his Royal Father, whose Affection to *Episcopacy* was so well known, had taken any of the *Presbyterian Novices* into his Domestick Service: So that 'tis more than probable, He was Baptiz'd by One who was *Episcopally* Ordain'd.

But

(a) See the View of his Life before his *Reliquæ Sacra*, &c. And Dr. Perin- chief's Account of him, pag. 2.

But however that be ; Has this *Gentleman* never heard of Peoples being Baptiz'd in BLOOD ? — Indeed, his Religion is no Older than Father *Calvin*, and Father *Baxter* ; but he must remember, *Christianity* had its Rise Fourteen or Fifteen Hundred Years before ; and, 'tis known, the Sufferings of the *First Christians* were so *Exemplary*, there was such a *Divine Spirit of Martyrdom* poured out upon 'em, that many were Converted from *Heathenism*, by barely seeing the Christians suffer ! And professing *Aloud* their *Christianity*, were that very moment dragg'd to *Execution* ; and so became both *Christians* and *Martyrs* in the compass of the same Hour ; and when the Question was mov'd, concerning the *Baptism* of such Persons, it was Unanimously allow'd by the *Fathers*, that They were BAPTIZ'D in BLOOD (a).

King *Charles's* Case is not altogether different ; and I hope Mr. *Withers* will not Object, that this also was *Presbyterian Baptism*, because They were the *Priests* that Offer'd up this most astonishing Sacrifice ! Undoubtedly, for the Great and Crying Sins of this Nation — What Confidence is it, for these People to mention that PRINCE's Name ! When they ought to Hide away their Heads, and be Confounded every Time they hear of it !

IV. Why are such as are Baptiz'd by Presbyterians admitted to the Sacrament, when they chuse to Communicate in Parish-Churches, without being Re-baptiz'd ? Pag. 19.

Because we think the *Baptism* of *Presbyterian Ministers*, is as Valid as that which is administred by *Laymen*, or *Midwives* ; and Persons Baptiz'd by these, as I observ'd before, are believed to be Christians.

V. Why are those Persons who are Baptiz'd by Presbyterians, bury'd by Mr. Agate, in sure and certain Hope of THEIR Resurrection to Eternal Life, &c. since, according to the Rubrick in the Common-Prayer, such Persons as Dye Unbaptiz'd, are not to be admitted to Christian Burial ? Pag. 20.

That

(a) Vid. Cypriani Pref. ad Exhort. Martyr. & Epist. ad Jubaianum.

That such as are Baptiz'd by Presbyterians may be Admitted to *Christian Burial*, is acknowledg'd, because such Baptism is thought *Valid*. And therefore, if this *Query* have any force in it, our Author's Meaning must be, That these words, viz. *In sure and certain Hope of the Resurrection to Eternal Life*; imply, that when a Minister burys any particular Body, he declares his Sense in relation to that particular Person's rising again, to a State of *Bliss* and *Glory*; which, by his Favour, is a great Mistake.

For all those who have touch'd upon this Point of the Controversy, between us and the *Dissenters*, have unanimously told *em*, That in this *Collect*, at the *Interment* of a *Christian Body*, the *Church* only takes occasion to declare *Her Faith* concerning the *Resurrection in General*, without determining any thing in *Particular*, relating either to *Happiness* or *Misery*. And to this purpose, several of the *best Writers* on the *Apostles Creed*, understand that Parallel Expression, viz. *the Life Everlasting*, in the last Article of it; as barely importing *LIFE*; and not a *Life* of *Bliss* and *Happiness*. And in this Sense, the *Church* apparently interprets *Her Self*, in *Her Office* of *Burial at Sea*. Nay, Mr. *Withers* himself seems to be very sensible, that this must be the true Construction and Meaning of it. And hence, to serve his Cause, and give a little strength to his *Query*, he prevaricates, and corrupts the Expression: Instead of *THE Resurrection*, as 'tis in the *Common-Prayer Book*, he has printed *THEIR Resurrection*; altering the very Word, to pervert the Sense.

I hope this Gentleman won't complain for the future, if Mr. *Agate*, and every Body else, should say, That he is not *SINCERE* in what he does: Here is such a palpable, glaring Instance of it, that any Child of Six Year Old may discover him. And what is worst of all, he seems to be Obstinate in his *Insincerity*, and *Incorrigible*. I complain'd of this very Abuse, when first I saw his Pamphlet; and spoke of it to several of his own Party, in hopes he might Retract and Amend it in the next Edition: But in spite of *Shame*, or any thing that can be said to him, he goes on, and has publish'd Three or Four Editions, without the least Alteration.

Mr. Agate has essay'd to do, by Unchurching and Unchristening Two parts in Three of all the Protestants in Europe?

This *Query*, together with what our Author has Insinuated Pag. 1. about my coming to Exeter under the *NOTION* of a Curate, may possibly have possess'd some People with that Opinion, of my being a *Jesuite in Disguise, An Irish Priest*, and I can't tell what — Now, I don't doubt, but this Gentleman, and his Party, have Trac'd me to my very Cradle; and if I had ever Done or Said any Thing Notoriously Ill, it would certainly have been put into this Pamphlet: However, to Satisfy all People for the future, that I am no *Jesuite*, or *Irish-Man*, I take this Opportunity to tell 'em, *I was Born at Lingfield in Surrey, Bred at Cambridge, and came from thence into Somersetshire; and never was a League at Sea in my Life.*

But to go on: For the Reasons before-mention'd, it plainly appears, that I don't Unchristian any Protestants in the World. But suppose I should, and could give good Reasons for so doing; I don't think that *Mere Plurality* and *Multitudes* are sufficient to Confute me: Must I stifle TRUTH, and desert Evidence, because *Two parts in Three of the Protestants in Europe* oppose me? The great *Athanasius* (pardon me for such an Instance) acted quite otherwise; and stood up for the TRUTH, when almost all the Christian World was against him — And if this Gentleman, and his Brethren in England, would be sway'd by Numbers, they must quickly give up their *Dissenting Cause*. For notwithstanding all their Clamour and Threatning, with their LEGION and MILLION, they are but an Handsful in comparison: And did not some of those, who constantly joyn in our Communion, betray us, the Church of England might bid Defiance to all her other Enemies.

But how comes this Author, to talk of *My promoting the Interest of the Pope, and the Conclave*? Does he want to be inform'd, how this Nation came in a great measure to be infected with Dissenters? Must he be told, that himself, and his Fellow-Schismatics, are the Spawn of the *Jesuites*? And that many *Popish Emissaries* have Preach'd and Pray'd in their *Conventicles*? And that 'tis almost become a Proverb, That if ever the Pope comes into England, it will be upon Jack Presbyter's Back — I could give him a plentiful Proof of all these Particulars; but, when he has a *Lucid Interval*, I beg, he would only call to
mind

mind FAITHFUL CUMMINS; and he can't be ignorant, who they were that did the *Pope's Drudgery* in King *James* his Days, in several Corporations of *England*, and more particularly in that of this City.

Pag. 20. VII. *Whether any Thing can more effectually conduce to the destroying Love, and the enkindling Feuds and Animosities, than to persuade People to look upon their Neighbours, as without the Pale of the Church; and to treat them no otherwise than a Pack of Jews, Mahometans, and Pagans?*

If speaking plain and necessary Truths, such as are agreeable to the Spirit of Christianity, and the Sense of the Catholick Church, should conduce to destroy Love, and kindle Feuds, and Animosities among Neighbours, 'tis an accidental Thing, and I can't help it. I shall ever think it my Duty, to let my Congregation know, that the Dissenters are SCHISMATICKS; and that their Ministers have no more Authority to Preach, Baptize, &c. than any Tradesman in the City. But as for Treating of 'em as *A pack of Jews*, &c. they learn no such Thing from me, but the quite contrary. Such Treatment is an Invidious Consequence of Mr. Withers's own drawing; and if he will be putting such Wicked Things into Peoples Heads, he must blame himself. I think, if ever he should feel the Effect of 'em.

Ibid. Once more, 'Tis Quarry'd, *Whether Mr. Agate himself be not a Notorious Schismatick, in that, like the Donatists of old, he confines the Catholick Church to a very small part of it, &c. for if he Nullifies Presbyterian Baptism and Ordination, or either of 'em; he is Challeng'd and Desy'd to name any of the Reform'd Churches beyond the Seas, that can pretend to an Uninterrupted Succession of Bishops, &c.*

I make no Dispute about the Baptism of Presbyterians, or any other Laymen: But as for their Ordinations, they are undoubtedly Null and Invalid; as plainly appears from the Sense of all Christendom, for Fourteen or Fifteen Hundred Years together; except it be in Cases of Necessity, and where Episcopal Orders can't be had.

As

As for the Reformed Churches, if they have *Episcopal Ordination*, or no; or whether the *Succession* was interrupted, or not, in those Churches which have *Bishops*; 'tis nothing to our Author's purpose. That which is *Tolerable*, and may be Allow'd of, in *Cases of Necessity*, is unpardonable here in *England*, and not to be endur'd. The *Protestants beyond the Seas*, and our *Dissenters*, are in very different *Circumstances*, and take quite contrary *Courses*. They would have *Episcopal Ordination* if they could, and think themselves *Unhappy* because they ha'nt; but Our *Dissenters* **DESPISE** *Episcopal Ordination*, and set up *Presbyterian* against it. They Comply with the *Establish'd Religion* of their Nation, and Submit to those *Ordinances* which are *Tolerable*, because they have no better; but Our *Presbyterians* **SEPERATE** from such an *Establish'd Church*, as all the *Protestants* in the *World*, and *their own selves* too, acknowledge to be a *Sound, A NOBLE Part of the Reformation*.

Pag. 5.

But since our Author is for *Challenging*, and *Defying* — I dare *Challenge* and *Defy* him, to produce any People, upon the *Face of the Earth*, that pretend to *Christianity*, whose *Principles* and *Practices* are *parakel* to the *English Presbyterians*. All the *Reformed Churches Abroad*, which this Gentleman, and his *Brethren*, are apt to *Quote*, and *make use of*, to *Justify* their *Proceedings*, do *utterly Disown* 'em, nay *Condemn*, and *Charge* 'em with downright **SCHISM**. A *Proof of this is at hand*, whenever he is pleas'd to call for it. Pag. 21.
But I have *One fresh Instance*, which I shall give him now. The *Church of GENEVA* it self, and the *University* there, wrote joyn'tly to the *University of Oxford*, but last *September, 1706*, and express'd a great *Concern*, That (a) those People who *Dislike the DISCIPLINE and Liturgy of the Church of England*, should pretend to have any *Countenance* from them — And they assign this very Reason for their Writing, viz. That People may be inform'd, what a *Value* they have for Our *Constitution*. Declaring, That (b) they are so far from being *Disaffected* to the *Church*
I of

(a) ---Ecclesiæ Anglicanæ Disciplinam & Liturgiam detractantes, Nomen Nostrum præ se ferebant.

(b) Tantum abest, ut ab Ecclesia Anglicana Animus noster alienus sit, ut potius semper eam Magni fecerimus; Nec Ullus Nostrum, dum in Anglia veritatus est, ab ejus Cæribus, aut Synaxi recesserit.

of England, that on the contrary, they always had a great Esteem for it; and that not One of 'em, while they were in England, did ever SEPERATE from its Service, or SACRAMENTS —

And a little after, they add — (a) If they liv'd in England, they would most willingly attend our Communion. And they seem to Lament and Excuse their Want of Episcopacy, because the Posture of their Affairs will not admit of it; For, say they (b), Our Ecclesiastical Constitution is such, as the Exigence and Nature of the Civil Government will endure — And what can Mr. Withers, and his Party, say to all this? Or what indeed have they said to Mr. Calvin, who condemn'd 'em to the utmost degree a great while ago. (c) If they don't, says he, subject themselves to the Government of the Church of England, with the LOWEST Obedience, there is no CURSE (Anathema) which they don't deserve.

After all, I can but take Notice, how very unlucky this Gentleman is in his Comparisons, for the Donatists of Old, to whom he likens me, were the very Pictures of himself, and his Brethren; and almost the only SCHISMATICKS we meet with, in all Antiquity. And if he knows any thing of those Times, he can't be ignorant, that they were condemn'd by the Fathers and Councils for SCHISMATICKS; not because, they confin'd the Catholick Church to a very small part of it, but because they broke Communion with the Church, and set up Seperate Meetings (as our Dissenters do) under a Pretence of purer Worship, and better Edification, &c. 'Twas This that made 'em SCHISMATICKS! And 'tis plain Mr. Withers thinks, they were a very bad sort of People, or else he would never have compar'd Me to 'em.

Thus I have gone through our Authors Quæries, and examin'd all the other Particulars of his Pamphlet, except his SPEECH; which I reserv'd for the Last Place, and come now to consider of.

This

(a) Si inter vos Versaremur Libentissime accederemus ad Sacra vestra.

(b) Eos quidem Ritus habemus, Quales Reipublicæ Gubernatio & Necessitas postularunt.

(c) De Necess. Ref. Eccles.

This **SPEECH**, in general, is made up of Two *Contradictory* Look
 Parts; the *former*, contains the highest *Pretences* to **PEACE** back to
 and **MODERATION**; the *latter*, is spent in the most *Outra-* P. 14
gious Breaches of 'em: I can't tell what to *compare* it to better
 than Sir *Tho. Jefferd's* Cloth which he *Dy'd*; one side of which
 was *True Protestant Blue*, and the other a *Flaming Scarlet*. 'Tis
 manifest, Our Author's whole Design by it, was nothing else
 but to *prejudice* the Company before the Arguments come on;
 and *prepossess* 'em with a good Opinion of *Themselves*, and a
 bad One of their *Opponents*. A thing which, however it might
 be *allow'd* to an *Heathen Orator*, is very *unbecoming* a *Christian*
Disputant.

Had Mr. *Withers* dealt fairly, and spoke to the purpose, he
 should have told the *Auditors* something about **SCHISM**; how
destructive 'tis to the Peace of the Church, and *mischievous* in all
 its Consequences; and thence have shewn, the *Weight* of that
 Question, which we came thither to *debate*; and how *Neces-*
sary 'tis for *Christians* to *search* after, and *understand* it, &c.
 And then, instead of *prepossessing*, he should have *Exhorted* the
 Company to lay aside all *Prejudice*, and give the Arguments a
 fair hearing, without any *Respect* to Persons— But I shall be
 somewhat particular in Examining This **SPEECH**—

In the First Place, our Author tells the Company, 'Tis not
 their *Business* to bring an *Accusation*, much less a railing *Accusati-*
on, either against the Church of England in general, or any *parti-*
cular Member of it---- And yet, observe, in this very *Speech*, he
 makes it *his Business* to represent *Me*, as a very *Turbulent Fel-*
low! A most *Unchristian*, *Uncharitable* Censurer! He tells a
 Story of me, which he knew had *Expos'd* me to the Fury of the
 Mob; and enhances it with such a Remark, as renders it lit-
 tle less than **BLASPHEMY** ---- 'Tis so *Derogatory* (says he) *from*
the Honour of our **SAVIOUR**! So *Inconsistent* with all the *Rules* of
Christian Charity, &c.

Now a Man that giveth good Words with his Mouth, and
 Curses in his Heart, is Bad enough in all Conscience; but for
 any One to cry **PEACE, PEACE**, and then Curse almost in the
 same Breath; to give himself the Lye, and yet expect that
 other People should believe him, is something more than Or-
 dinary: It shews a Bad Cause, and a worse Manager.

But pray, How long has This been the Behaviour of Mr. Withers, and his Brethren, towards the Church of England, and its Members? I think I have heard something formerly, about the *WHORE of BABYLON*; the Rags of *POPERY*; Jezabel; *A Sorceress*; an *IDOLATROUS Church*; the Mother of Harlots; Superstition, and Will-Worship; Baal's Priests; Dumb-Dogs, which cannot bark; Drunken and Scandalous Curates, &c. Have not these been the *ROSES*, which the Party have strew'd in the Way of the Church, and its Members, for above these Hundred Years?

Vol. 2. And lest any One should think, the *Times* are grown better,
p. 28. and the Party more *Moderate*; let him but Read the *Observators* and *Reviews*, which are printed every Week; and he will find the *Clergy*, are still the *Marks* of their *poison'd Arrows*. Mr. *Observer*, amongst his other pretty Things, tells us, *The Clergy are the Caterpillars of the Church; and Vermin; and Wolves, in Sheep's cloathing; and that the DEVIL is the FATHER of 'em---* And I think, Mr. *Review* Outdoes him; he makes the *Clergy*, the very *DEVIL*, and *HELL* too. *The Clergy*, says he, *are the DEAD-WEIGHT against the Nations Settlement and Prosperity---* They are *Hellish Vulcano's; Members of Mount*
Review Vol. 2. *Ætna; whose Throats are a burning ABYSS; a Center of Envious*
p. 104. *Exhalations; set on Fire of HELL!* And a great deal more.
Vol. 2. p. 79.

But perhaps it may be said, These are *Profligate Wretches*, that write for Bread; and Mr. *Withers* and his *Disciples* are so far from *encouraging*, that they do even *abhor* such *Discourses---* Yes; Let any One go to *COUSE's Coffee-House* in particular, and Judge if they don't: There the Party, the *Moderate Dissenters*, *Regale* themselves with these *poisonous Papers*; suck in this *Ribaldry* with such *Greediness* and *Delight*, as speaks *Satisfaction*; and plainly makes it all their own. And if the *Authors* of these *Papers* did not know, that such Things would *please 'em*, we may be sure they would never *write 'em*. Nay, the very same Day that Mr. *Withers* protested against *Reviling* the Church, a *Prime Man* of his own Congregation, One who is almost the *Right-Hand* of the Party, and *Gifted*, as *Occasion* serves, either for a *12d, 6d, or 4s Prayer*, declar'd, *It was as great a Crime to go to the Church of England, as it was to have Two Wives---* 'Tis well he did not say, two *Prentice BOYS*, and as many *Gentleman's Sons*, as he could *entice* to *SODOMY*, and his *Unnatural Lusts*.

But

But Secondly, to go on with the Speech; Mr. Withers tells us, *They look upon the Establish'd Church, as a NOBLE part of the Reformation!----* This is a Wonderful Sentence! And contains such a *Mystery of Iniquity*, as can never be unriddled! For, Hear Oh Heavens, and give Ear Oh Earth!---- The Church of England is not only a *Lawful*, but a NOBLE Church; and yet these very People, who *profess* and *own* this, keep up such a SEPERATION from HER, as hath almost torn out Her very Bowels!

If the Church of *England* hath not SUFFICIENT, nay if She has not ABUNDANT Means of Salvation, how can She be a NOBLE Church? If She has, *in the Name of God*, why do these People Seperate from Her? A *Needless*, a *Causeless* SEPERATION from an *Establish'd Church*, has ever been esteem'd a SCHISM, a **Damning** SCHISM! But what *Need*, what *Cause* can there be, to Seperate from a Church, which is not only a *True*, but a NOBLE Part of the *Reformation*? Where Communion is but *barely Lawful*, Seperation cannot be justify'd; but when 'tis something *more than Lawful*, when 'tis *Commendable*, and NOBLE, then Seperation can never be Excus'd.

By this *Profession*, Mr. Withers, I thank him, has satisfy'd the World, that I was not much in the Wrong, when I spoke that *Harsh Word* of the *Dissenting Teachers*; by which, as I told Mr. *Hallet* himself, I understood, *such as were not Sincere in what they profess'd*; and consequently, in a manner, *Self-condemn'd* in their *Seperation*. For I appeal to all Mankind, If the *Slothful Servant* was more directly *Condemn'd* out of his own Mouth, than these *Gentlemen* are, by this very *Declaration of theirs*, compar'd with their Practices, viz. *We believe from our Hearts, that the Church of England is a NOBLE Part of the Reformation*; and yet *In dislike of, and in Opposition to Her*, we will keep up SEPERATE Congregations.

Thirdly, Since the Church don't pretend to be *Infallible*, but confesses, she may *Mistake and Err*; we humbly conceive, that in *some things which are Extraessential to our Common Christianity*, we may *very Innocently Dissent and Differ from Her*.

If these Things, which they call *Extræessential to Christianity*, did rest in *Opinion* only, and would go no farther, then a Difference about 'em, would be a Tolerable, and perhaps an Innocent Thing: But when, for the sake of *these Things*, People fall into *Rebellious and Schismatical Practices*; when they draw a long Train of *All Consequence* after 'em, and tend to the *Ruin* of the *Church*, and *Confusion* of the *Nation*; then, I think, a Difference about 'em ceases to be *Innocent*, and these *Extræessentials* to *Common Christianity*, destroy the very *Essence* of a *Good Christian*.

To Illustrate this Matter a little, and give an Instance in the Case of *Civil Government*, 'tis certain, People may differ in their *Opinions*, and still be very *Innocent*: One may be for *Monarchy*; Another for a *Common-Wealth*; and yet both be good Neighbours and good Subjects. But if he that is for a *Common-Wealth*, lives under a *Monarchical Government*, and in pursuit of his *Opinion*, should withdraw his *Allegiance* from his *Sovereign*, disown his *Authority*, and act in Contradiction to his *Lawful Commands*, setting up *distinct Societies* in every Corporation, in Opposition to those already settled; then the Man becomes a *Rebel*, and must be dealt with accordingly.

So (to bring the Matter home) in the Case of *Ecclesiastical Government*; One Man may think *Episcopacy* is *JURE DIVINO*, and that there can be no *True Church* without it; Another may think otherwise; and possibly both of 'em may be *Good Christians*. But if the *Latter* lives where *Episcopacy* is *Establish'd*, and in *Favour* of his *Opinion*, should oppose those *Lawful Governours* of the *Church*, and make a Breach in *Ecclesiastical Communion*, as our *Dissenters* do, then his *Opinion*, tho' not *Essential to Christianity*, becomes *SCHISMATICAL*; he Tears the *Body* of *CHRIST* in pieces, and is so far from being *Innocent*, that he is not to be endured.

Again; If the Things which our *Adversaries* and We differ about, be so *Trivial* and *Small*, what Reason is there for a *Separation*? If the Dispute be only about *Opinions*, and those *Opinions* are very *Innocent*, and *Extræessential to Christianity*, why don't they *Conform*, and come to *Church*, where they may Enjoy their *Opinions* without any manner of *Disturbance*. But since they won't do this, 'tis to be fear'd, *Their Opinions* are not so *Innocent* as they would make us believe; there is something at the

the Bottom of 'em that is very *Dangerous* and *Destructive*, which the Church of *England* has felt *Once already*, and would, I'm afraid, feel again, if ever these People should have *Power* answerable to their *Inclinations*.

But here we may Observe, How these *Gentlemen* Slabber over the Great POINT of *Church Communion*: They would fain perswade People, That the most *Outragious Breach* of the *Unity* of the CHURCH, is no more than for One Man to differ from Another in his *Opinion*, about Slight and Indifferent Matters. And hence, 'tis no wonder that they compare SCHISM to *Tearing Handkerchiefs in Pieces*; and demand a Proof of its being a *Damning Sin*.

Pag. 22.

But Fourthly, *However* these *Gentlemen* may be *Misrepresented*, 'tis not the *Extirpation* either of *Episcopacy*, or *Liturgy*, that they contend for.

I can't imagine, how these People should be alter'd so much on a sudden, and come to be so favourable to our Church, and its Constitution; Have the *Bishops* done any Thing of late, that should make the Party so much in Love with their Order? 'Tis not long ago, I'm sure, that they were for the *Extirpation* of *Episcopacy* and the *Liturgy* too. Did not the *Apprentices* in *London*, and Thousands of the *Presbyterian Rabble*, come to the *Parliament-House*, and cry out, NO BISHOPS, NO BISHOPS! In-
somuch, that their Lordships, finding it not Safe to come to the House, were forc'd to make a *Protest*, and absent themselves; for which, about Twelve of 'em were Seiz'd, and put into the Tower.

And to shew what a *Deadly Love* they have for *Liturgy*, we need only examine, how they us'd it when they had the *Government* in their Hands: Here we shall find, the whole Body of the *Presbyterian Clergy* and *Laiety* were utterly against it.

In the Preamble to their *Act*, for Setting up the *Directory*, they tell us (a), viz. The Lords and Commons, &c. taking into serious Consideration, the manifold Inconveniences which have risen by the *Book of Common-Prayer* in this Kingdom, &c. have consulted with the Reverend, Pious, and Learned Divines, (mark that)
call'd

(a) Scobel's Collect. pag. 75.

call'd together to that purpose, &c. judge it necessary, That the said Book of Common-Prayer be ABOLISH'D, &c. And that it shall not remain, or be from henceforth us'd in any Church, Chappel, &c. And in the Ordinance of August the 23. 1645, 'twas Resolv'd, ^{Id. p. 97.} That If any Person or Persons whatsoever, shall at any Time or Times hereafter, use, or cause the aforesaid Book of Common-Prayer to be us'd in any Church, Chappel, or Publick Place of Worship, or in any Private Place, or Family, within the Kingdom, &c. shall for the First Offence forfeit, and pay the Sum of Five Pounds, &c. For the Second Offence, the Sum of Ten Pounds; and for the Third Offence, shall suffer One whole Years Imprisonment, without Bail, or Mainprise. And agreeable to this Ordinance, all the Common-Prayer Books, which the Party could find, throughout the whole Kingdom, were Torn in Pieces.

And their Affection to Episcopacy was shewn in the very same Manner, viz. For the ABOLISHING of Arch-Bishops, and Bishops, &c. be it Ordain'd, &c. That the Name, Title, Stile, and Dignity of Arch-Bishops, Bishops, &c. within the Kingdom of England, and Dominion of Wales, &c. be WHOLLY Abolish'd, and taken away, &c. And by the same Ordinance, all their Lands were seiz'd, and order'd to be sold.

And the same was done by the Name, Title, Dignity, Function, and Office, of Dean, Sub-Dean, Chapter, Arch-Deacon, &c. In their Act of April 30. 1644, whereby all their Lands were likewise Seiz'd and Sold (b).

Now let the World judge, what Patrons the Presbyterians are to Bishops, and the Common-Prayer: And lest any One should think, from what these Gentlemen say, That they Disallow the Deeds of their Fathers, and are really Alter'd from what they were in those Days, let us Look a little into Scotland, where we shall find, at this very Time, they have utterly Abolish'd Episcopacy, and their Liturgy; quite ruin'd the Clergy, as they did formerly; have turn'd them and their Families out a Starving; and are so far from granting them a Toleration, that if any of 'em offer to Officiate in a Private Meeting, he runs the Hazard of his Life. Nay, they have actually pass'd a Law, which makes

(a) See Ordinances of October the 9th, 1646, Scobel's Collect. p. 99.

(b) Scobel's Collect. of the Acts, p. 16.

makes it (a) *Treason*, not only to *Write*, but even to *SPEAK* in behalf of *Episcopacy*.

And if you would know, why the same is not done here in *England*; the Reason is plain, *Because they have not yet the Power*. For I take this to be an *undoubted Maxim*, That *A Presbyterian is a Presbyterian still*, whether he be an *English* or a *Scotch One*.

But farther: These *Gentlemens* main Design, in this place, is to persuade People, That there is *Little or No Difference* between the *Church-men* and *Themselves*: One is for *Episcopacy*, and the Other is not against it: One is for using the *Common-Prayer*, and the Other don't desire it should be taken away: And so both are as it were agreed: And why then should we be *Jealous*, and *Afraid of their Designs*? And why should their Party be put out of their Way, or trouble themselves to enquire, which is the *Right*, and which the *Wrong*, since their Principles and ours are much the same, &c.

I'm afraid this Story will hardly take in these Parts, especially in this Town. Folks will be apt to say, *If the Church and the Conventicle are so well agreed, and all One as 'twere; how came the Dissenters, in the late Times, to get An Ordinance of Parliament, to Expose 14 Parish-Churches to Sale*, (as they actually did by the *Common Cryer*) for the *More Effectual Preaching of the Word of God in Exeter*—— (b) And accordingly, some of 'em were Sold, and others Prophan'd, and turn'd into Stables; and one of 'em, viz. *Allhallows on the Walls*, remains a dismal Monument of their *Sacrilege* at this very Day.

After all, these *Gentlemen* can't take it amiss, if I do not believe *One Word* of what they say about the *Liturgy*. For it was my Misfortune to be present, a few Years ago, at the Tryal of a *Presbyterian Minister*, in *Cambridge*; who had confidently affirm'd, That the *Common-Prayer Book* had *DAMN'D* more Souls, than ever the *Bible* had *SAV'D*.

Fifthly, They have not endeavour'd, either in their publick Sermons, or their private Discourses, to heighten Mens Prejudices, to

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en-

(a) *Cassandra* Num. 2. p. 83. *Wolf script*, Append. p. 13.

(b) This is part of the Title to the Ordinance.

enflame their Animosities, or inspire them with a bitter Zeal, against their Brethren.

Doth this Gentleman speak in the Name of his whole Party, or only of himself and his Brother Hallet? If the former, sure he has quite forgot (and thinks that other People have too) *The Root and Branch Men* — CURSE ye MEROZ! CURSE ye BITTERLY, &c. CURSED be he that doth the Work of the Lord deceitfully. CURSED be he that cometh not to the Help of the Lord. Bind their KINGS in Chains, &c. — These are the Subjects which the True-Blue Protestants did constantly insist upon in the late Times — And I presume, Mr. Withers knows, there are such Things now as *Observers, Reviews, and Calves-Head Clubs*; which, as I observ'd before, the Party, by Universal Approbation, have made their own.

With what Face then can it be said, That they have not, either in their publick, or private Discourses, cherish'd Animosities, or a BITTER Zeal, &c.? When there is no Nation under Heaven, that can, or ever could, parallel such Barefac'd Scandals and Reproaches, cast upon the Establishment and its Clergy, as are to be found in those Papers, and the Calves-Head Anthems.

But if Mr. Withers speaks only in behalf of himself and Mr. Hallet, I must confess, I never heard any of 'em Preach; and therefore, cannot tell what Nature their Sermons are of: But I have heard One of 'em make a Speech; and I have seen a Pamphlet, with Mr. Withers's Name to it: And if Railing, Reviling, and Calumniating, may be thought One Way of raising Prejudices and Animosities, I'm sure both these give him the Lye, and shew, that he is not so altogether unlike the rest of the Party.

Again Sixthly; So far 'tis (to speak a little in their own Language) Negatively, what these Gentlemen have Not Done: Now it follows Positively what they Have Done, viz. They have inform'd their People, That True Christian Charity is of a generous, large, extensive Nature, and ought not to be confin'd to a Particular Party, or Faction, &c.

Methinks Generous, Extensive, &c. Charity, sounds a little Aukward in the Mouths of these People, who are known to be so very Bitter and Implacable; and by the sower Doctrine of Absolute

tute Reprobation, do, in a *Literal Sense*, DAMN Numberless *Myriads* by wholesale—— But this Plea, which is now become so very *Modish*, was first broach'd by the *Socinians* and *Deists*, (and, in truth, the *Heads* of the *Wig-Party*, at present, are no other) who tell us, That 'tis as *Indifferent* what *Party* of *Christians* (or rather than fail, *Jews*, *Mahometans*, or *Heathens*) we joyn with in *Worship*, as 'tis what *Lawyer*, or *Physician*, we go to; and this forsooth they call CATHOLICK CHARITY!

But to what purpose is this alledg'd here? Is it to shew the *Abundance* of their own *Charity*, or the *Want* of it in other *People*? As to their own *Charity*, I suppose they don't throw it about *Promiscuously*, and at *Random*; (if they had, a little more of it might have come to my *Share*) but, like other *Peoples*, it has its *proper Objects*, and its *certain Bounds*. Now the *Object* of *Charity* is *Persons*, and not *Opinions*; (unless with *Relation* to *Persons*) otherwise, these *Gentlemen* themselves are highly *Uncharitable*, in *Thinking Amis*s of the *Opinions* of *Independants*, *Anabaptists*, *Quakers*, *Papists*, *Jews*, *Mahometans*, and the very *Heathens*; (especially if their *Charity* is unbounded, and knows no *Limits*) Nay, if they should prosecute this *Notion* to the utmost, viz. That *Opinion* is the *Object* of *Charity*; they ought to *Communicate* (at least *OCCASIONALLY*) with *each* of these *Parties*, if there were a *Thousand* of 'em, (as those from whom they borrow'd this Plea profess to do) or else their *Charity* would be still confin'd to a *particular Party*, or *Faction*. For say, they do extend their *Charity* to *Five*, or *Ten*, or any *determinate Number* of these *Parties*; yet the rest might still accuse 'em for want of *extensive Charity*, because themselves are excluded.

And as *Charity* has its *proper Objects*, so it must have its *certain Limits*, and *proper Bounds*: As for *Instance*; So many *Circumstances* may, and very often do, concur in an *Action*, that instead of *Charity*, it would be a piece of *Folly* and *Madness*, to believe the Person *Innocent* that does it. If a Man *Robs* on the *High-Way*, or *Cuts* another's *Throat*, these *Gentlemen* cannot but think him *Criminal*: So that as *large* and *generous* as their *Charity* is, it must certainly have its *Limits*, as well as other *Peoples*.

And then as for the *want* of *Charity* in other *People*, if that be their *Meaning*, let 'em shew, according to these *Rules*, who have been guilty of any *Breaches* of it: If they have their

Eyes upon *Me* in particular, pray why should I be call'd *Uncharitable*, for thinking *Them* in an *Error*; any more than *Themselves*, for thinking the *Independants*, *Anabaptists*, and other People, so? *They* imagine *they* have Reason for *their Opinion*; and I verily believe I have Reason for *mine*. Nay, after the most Serious and Impartial Enquiry, that I have been able to make, I can no more help thinking that the *Dissenters* Are SCHISMATICKS, or that SCHISM Is a DAMNING SIN, than I can help Seeing when my Eyes are open: And surely, that Man can't be said to be *Uncharitable*, who first takes all the Care he can to be rightly inform'd, and then speaks according to his Information.

But then as for *Persons* (as well with Relation to their *Opinions*, as their *Practices*) who are the proper Objects of Charity, I am so far from confining my Charity to any One Party (much less to any One Faction) that, on the contrary, there is not One Party in the World, for whose *Persons* I have not Charity; and I think, I shew'd it in particular to the *Dissenters*, when I offer'd to convince 'em of their *Errors*: Nor do I know that Single Man amongst 'em all, for whom I would not do the utmost Offices of Kindness that lay in my power.

Pag. 10. And therefore, I am so far from sending the *Dissenters* to the Devil by wholesale, (as our Author speaks) that I should tremble to single out Any One Man of their Party, upon whom I should pronounce Damnation! For tho' I don't stick to say, that such or such Practices are in themselves Damnable; yet, since 'tis GOD Alone that sees the Heart, and can determine what Circumstances concur'd to make Peoples Actions willful, or otherwise, I should think I did presume too far indeed, if I offer'd thus to Judge before the Time.

Pag. 7. However, here I cannot forbear taking Notice, that of all People in the World, some OCCASIONAL Conformists have the least Claim to Charity: For what can any One possibly think of those Men, who One Day shall Rail at the Service of the Church, and call it Superstition and IDOLATRY; and the Next Day, will take the SACRAMENT in it, to qualify themselves for a Place; and perhaps the Third Day, shall Rail at it again as bad as ever, and hardly come any more to the Church, especially to the SACRAMENT, till they want another Qualification.

Upon the whole; Suppose Mr. *Withers* was Arguing with a *Quaker*, or any other Sectary, and they should charge him with the want of an *Extensive Charity*, for Exposing their Errors, and Disclaiming their Communion; I would willingly know, what other Answer he could give them, than what I have here return'd to himself? And therefore, this Plea of *Extensive Charity*, is nothing but Pretence, and Popular Amusement.

But again: These *Gentlemen* hate the very *Garments spotted with the Flesh*; and are so much CHARITY it self, that if there be but a froward, peevish, and censorious Dissenter, they won't so much as plead for him —

If so, the greatest part of the *Dissenters* in this City are the less oblig'd to 'em: This is next a-kin to dropping their whole Cause, and declaring they won't plead for any of 'em. I'm sure, at least, they have abandon'd some of their best Friends, Mr. *Fowler*, and the worthy Mr. *Hamlin* in particular.

But let all People, that have known the Behaviour of the Party, in relation to this very Conference; judge, If there be any such Things, or no, as peevish and censorious Dissenters. I am really astonish'd! that these People should have, not only the Confidence to mention, but even to deny, A Thing, which the meanest and most vulgar Persons have universally observ'd, viz. That *Peevishness* and *Censoriousness* are almost as Essential to a Dissenter, as Separation it self; being, in part, as well the Causes, as the Consequents of it too.

Still so Perverse, and Opposite,
As if they Worship'd GOD in spite.

Hudibras.

Once more; The last Touch of Moderation is, That they were DRAGG'D to the Conference, by the Importunate Clamours, and Violent Accusations of Mr. Agate.

DRAGG'D they were indeed, as plainly appear'd by their Behaviour there; and for ought I know, they would almost as soon have been drawn to a worse place: Nay, themselves intimate something like it, and say, in express Words, They were

Pag. 8. were *Arraign'd* ; which every Body knows is next Door to *Execution*.

But how were they *dragg'd* thither by Mr. *Agate* ? 'Tis well known, that I was surpriz'd into their Company, and knew nothing of *Meeting* Mr. *Hallet*, or Mr. *Withers*, the *First* time, 'till the very Moment that I saw 'em. The Conference was contriv'd by a *Gentlewoman*, that attends on a *Dissenting Congregation*, who desired to be Satisfied in some Points about *SCHISM*, and hear what her *Ministers* could say for themselves : And after She had made such an *Unlucky Proposal*, it was their own dear *Interest and Reputation*, that forc'd 'em to accept of it.

And now we are come to the utmost bounds of *Charity and Moderation*, where Mr. *Withers* fairly shakes Hands, and bids 'em both Farewel. Here the Scene of this *Comi-Tragedy* begins to change ; and all this *Fair, Sun-shine Weather*, is follow'd with a *dreadful Storm*. Mr. *Agate*, it seems, is a very *Violent Fellow* ! He has made bold with these *Gentlemens Character* ! Has derogated from his *Redecmer*, and even *Blasphem'd* Mr. *Trosse*, and *God Almighty* ! He has *Challeng'd* and *Insulted* 'em in such a manner, as if they durst not look him in the Face, or so much as speak to him, lest his *Arguments*, like *Gorgon's Heads*, should transform 'em into *Stenes*, &c.

See pag. 45. The *Capital Charge*, which is here brought in against me, has been consider'd in another place ; and the *Narrative*, which I have given of the *Conference*, will, I hope, satisfy the *Reader*, as to all the other *Particulars*.

However, I can't omit a *pleasant Passage*, which happen'd about *Gorgons Head*, &c. There was an *Officer*, some Years since, that was kill'd here in *Exeter*, who was call'd *Gorgon*. Now he was (at least the Story makes him so) an *Irish-Man* ; And an *Old Woman*, reading this *Speech* with a great deal of *Devotion*, when she came to this part of it, was much at a Loss about this *Gorgon*—— But at last, *Alas*, quoth she, I remember here was One *Captain Gorgon*, an *Irish-Man*, kill'd in this *Town*—— And so Mr. *Withers* sheweth, That Mr. *Agate* is an *Irish-Man* ; Ha, Ha, He ; How he hath a cut'n down ! Well, 'tis a great *Mercy* to have such *Ministers* ; Ah, 'tis wonderful to see what *Gifts* are bestow'd upon some *Men*, &c. 'Tis well the *Old Woman* did not conjecture, that *Gorgon* might be the Name of one of those *petrifying Fountains* in *Ireland*, which, 'tis said, will turn *Wooden Things* into *Stone*.

To

To conclude, Mr. *Withers* says, They are *Arraign'd* for Crimes of an *High Nature* — The *Crime* they were *Arraign'd* for was SCHISM; and 'tis much he should say *This* is *One* of an *High Nature*, when in the very same *Page*, he Ridicules me for observing, that the *Scriptures* had rank'd it with *Drunkenness* and *Fornication*. However, to the *Indictment* they plead *Not Guilty*---- Pag. 8.

And there is not one *Culprit* in a thousand but does: And the Company were to be the *Judges*, or rather the *Jury*, for they were much about that *Number*; only it was a packt *One*, consisting of about *Nine Dissenters*, and *Three Churchmen*; and therefore, they were pretty safe in *Referring themselves to their Candour and Integrity*.

Thus I have gone over all the *Particulars* of this *Pamphlet*; and by this time, it may be, the *Reader* is of my *Opinion*, That it contains *No Reasoning*, *Little Truth*, *Much Railing*, and as for *Wit*, (except the *Humble Pun*, which the *Author* strain'd hard for at his first *Setting Out*) there is not the *least Shadow* of it in the whole *Book*.

If the *Author* thinks, I have not *Treated him suitably to the Dignity of his Function*; when he lets me know what his *Function* is, he may expect an *Answer*. But though I have no *Reason* to ask *His*, I'm sensible, I have too much *Cause* to beg the *Reader's Pardon*, for taking up so much of *his* (not to mention my *own*) *Time*, about such a *Trifle*, as could have *Expos'd* no *Body* besides its *Author*. However, if the *Reader* will allow Mr. G ——— to make my *Defence*, as he has Mr. *Withers's*, he shall find, within this *Month*, that instead of *Saying too much*, I have said *nothing at all*; and have been so far from taking *Notice of too many Particulars*, that I have omitted *every One* that is *Material*. Pag. 22.

Notwithstanding, if I thought the *Reader* could pardon me, I would trespass a little farther upon his *Good-Nature*, whilst I make some general *Reflections* in relation to this *Pamphlet*, and the *Behaviour* of the *Dissenters* on this *Occasion*.

The *First* shall be, the *poor and mean Abilities* of their *Ministers*, compar'd with those of the *Establish'd Church*. This *Pamphlet*, as *trifling* as 'tis, is (unless I have been as much *misinform'd* in this *Matter*, as they have been in *other Things*) the *Labour* of their very *Rabbies*. Three or Four, at least, of their *chief Teachers* in this *County* were consulted about it; nay, 'tis said, some *Scores* of 'em, at *St. Mary Antrey*, had it under *Consideration*:

sideration : And behold, *Nascitur Ridiculus Mus* ! The Performance is so *Weak* and *Contemptible*, that any Man, who wears the Name of a *Scholar*, would *Blush* to put his Name to it.

Did ever a *Consult* of Three or Four *Church* of England *Doctors*, produce such a poor *Business*, as these Men have done ? And yet, see ; these are the *Teachers*, who are Admired for their *Extraordinary Gifts* ! and Follow'd for the sake of better *Edification* ! Which is just as pleasant as the Project of a certain Gentleman, which I knew, who resolv'd to retire into a *Man of War*, for the sake of *Meditation* and *Solitude*.

Next observe, What those *Ends* are which the *Party* propose to themselves, by their late *Fashionable* Plea of *Moderation*. First, To possess People with a good *Opinion* of themselves. Secondly, To raise an *Odium* on their *Adversaries*, by representing them as *Fiery*, *Violent Men*. And Thirdly, To blind Peoples Eyes, that under the *Cloak* of *Moderation*, whilst they call themselves *Peaccable Men*, they may, with more Safety and better Grace, *Rail*, *Revile*, and commit what *Outrages* they please : For who will believe a Man is guilty of that *very Crime*, which he makes it his whole *Business* to declaim against ? And hence, 'tis no New Sight, to see People foam at the Mouth for *Moderation* ! Rail heartily, in the Name of the Lord, against *Reviling* ! And almost pull out your Throat, for the sake of *Peace* and *Quietness* !

Again, observe the *Confidence* of these People, (I had almost said their *besotted Stupidity*) they advance what they know to be directly false ; charge their *Adversaries* with *Practices*, which themselves are notoriously guilty of ; and mention things which, had they any tolerable Reach of Thought, they must foresee, would turn to their own *Confusion*.----- To give these in the Heap----- They Publish a Book To prevent *Misrepresentations* ; and then, misrepresent both the *Conference* and my *Preaching* : They begin, continue, and end their Book with *Moderation*, and contradict themselves in almost every Page ; the two parts of the *Speech*, throw the *Lye* directly in each others Teeth ;

Pag. 22. and in the very *Excuses* they make for *Railing*, they revile me most bitterly ; call me an Hundred Names, for calling them *One* ;

Pag. 7. charge me with dragging them to the *Conference*, when they surpriz'd me ; say, That we invented a plausible Pretence for breaking it off, when themselves declin'd it, and have not offer'd any

Pag. 13. tolerable Reason for it ; say, That 'twas agreed the Papers should

Pag. 4. be

be burnt, when I strenuously oppos'd it, and the Company
 were all against it. Declare, *The Church is a Noble Church*, Pag. 5.
 and yet maintain a *Separation* from it. That, they never
 endeavour'd to heighten *Mens Prejudices*, or inspire them with Pag. 6.
 a *Bitter Zeal*, and yet have rais'd such a *Clamour* about
 me, and made me such a *Monster*, that I am hardly safe in
 walking the *Streets*. Say, they do not *Patronize* a peevish, frow- Pag. 6.
 ard *Dissenter*, when every Body knows, for the Generality
 of 'em, there is not a worse Natur'd People in the World.
 They repeat *Calumnies*, when they have been inform'd of Pag. 7.
 their *Falshood*: Charge me with a *Design of ensnaring them* Pag. 13.
 as *Criminals*, when I'm inform'd that, at this very time,
 One, gone to *London*, is imploy'd to take *Advice*, if they can
 prosecute me, and drive me out of *Town*, or, rather than
 fail, (as Mr. *Atkins* threatned me to my Face) into a *Pri-*
son. Say, they wish no more *Noise* had been made about this Pag. 10.
Matter, when the Thing was almost asleep before their
Book came out. Charge me, with a *Design of making Alte-* Pag. 12.
rations, had I been entrusted with the *Papers*; when their own
Scribe shuffled twice in writing less than three *Lines*. Talk
 of my consulting *Masters* in the *Countrey*; when 'tis so No- Ibid.
torious, that they consulted Mr. *Gilling*, and so very probable,
 that he had the *Chief Hand* in drawing up the *Pamphlet*.
 Say, they could not trust me with *Writing*, because I am a Ibid.
Railer; and yet (though they have since prov'd themselves
 ten times more so) would have me trust them, without *Wri-*
ting. Charge me with many, and those insulting *Challenges*; Pag. 7.
 when I never gave 'em One. They boldly mention the *Case*
 of the *Sacrament* and *Lord's-Supper*; when the *Contempt* of
 them both, by the *Dissenters*, is as *Notorious* as the *Noon-day*
Sun. Call me *Church-Mountebank*; when every One knows
 the *Antick Behaviour* of their *Preachers*. Charge me with
Profaning the Pulpit; when their *Ridiculous*, and even *Blas-* Pag. 22.
phemous Expressions there, are almost innumerable; as shall be
 plentifully prov'd whenever 'tis desired. At present, take
 only a *Tast*, viz. A *Dissenting Teacher* in *London*, being ask'd,
 not long since, what *Success* he had had in his *Ministry*?
 He answer'd, That he had *Preach'd* a *Congregation* of *CHRI-*
STIANS into a *Congregation* of *DEVILS*— And let any
 One judge, if this could be done without *PROPHANING*
 the *Pulpit*. And how liable these *Gentlemen* have rendred
 L them-

themselves to be Retorted upon, by mentioning the Princess *Sophia*, King *Charles the First*, and likening me to the *Jesuites* and *Donatists*, appears by what I have already said on those Occasions. *In fine*, they have drawn their own *Ugly Picture*, and then *underwrite* my Name to it.

- Again, observe in them the True Old Spirit of Railing and Reviling. It would be endless to put down all the *Ill-Language* the whole Party have bestow'd upon me, and therefore, I shall content my self with what their Teachers have said within the Compass of a Sheet and Half of Paper. *Viz.* Mr. *Agate* has an
- Pag. 4. *Abundant Measure of Assurance*, (i. e. is a very Impudent Fellow) He is a Person of a fiery Zeal, whose Forehead is harder than
- Pag. 7. his very Name. A Bouncer; a Vaunter; a Violent Accuser. One
- Pag. 10. that wants both Truth and Decency. A Scurrilous Reflector. A Venter of Uncharitable Falshoods. A Madman, even to a degree of Raving, that sends the Dissenters to the Devil by wholesale. A
- Pag. 12. Reviler. An Insulter. An Ensnarer. A Man of Invention, (i. e.
- Pag. 14. a Lyar) who utters most Abominable Falshoods in the Pulpit. A most Malicious Calumniator, and Impudent Falsifier. A Church-Mountebank. A Whiffler. A Malicious Suggester. One that does
- Pag. 16. not Preach all Gospel. A Man of Excessive Confidence, who is incapable of such a Passion as Shame. One that does equal Service
- Pag. 20. to the Church of Rome, with a peevish Jesuite, or Romish Emissary. A Notorious Schismatick. And, in a word, a Man of Extravagance, that disgraces his Character, prophanes the Pulpit, turns the Temple into a Theatre; and the Lord knows what beside.

Now, not to observe, that *Bad Language* is usually a sign of a Desperate Cause, and that a Man when he falls to calling Names, shews he has but little else to say; I shall only Remark at present,

Pag. 4. that as like as these Gentlemen have made me to *GOLIAH*, the Comparison fails at least in this Particular, *viz.* That my Antagonist, instead of flinging a Stone, has flung Dirt at me.

Again, observe how the Party, on this trifling Occasion, have set up their Old Cry of Persecution. By the Noise they have made about this Conference, would not any One imagine, that half the *WIGS* in England were going to be broil'd alive like Lobsters? Many Houses have been broke open, and Murders committed, in this County, which never made a Tenth Part of the Noise. They have sent the CRY East and West, North and South; in-
much,

much, that it has reach'd *London* and *Warwick-shire* : And several *Letters* have been sent to enquire, what the Matter is here at *Exeter*.

Further, observe the *Old Spirit of Lying*. The Party hath given out, that *I declin'd the Dispute* ; that *I desired a Fortnight's time to prepare myself* ; that *I am an Irish-man, &c.* and that *Mr. Withers worsted Mr. Walker* ; that *Mr. Walker begg'd his Pardon* ; *gave up the Cause* ; and so many other *Stories* are handed about by the *Dissenters* on this Occasion, that 'twould be endless to repeat 'em all.

Farther, observe the *Spirit of Spite and Bitterness*, which reigns in 'em ; their very *Eyes sparkle with Fury* when they talk of me ! They have threatned to pull my *Gown off* ; have *HUE and CRY'D* me about the *City and Countrey*, for a *ROGUE*, a *VILLAIN*, and *RASCAL*—— Being to *Preach* lately at *St. Sidwells*, One of the Party said, *The Bell was Tolling for the DEVIL, to preach !* And a *Gentlewoman* of my own *Parish*, who is a *Dissenter*, would have suffer'd her *Husband*, who was a *Church-man*, to *Expire* without the Assistance of a *Clergyman*, rather than send for me ! Nay, though her *Dying Husband* desired some *Clergyman* of the *Church of England* might be with him, she would not so much as ask my *Leave*, to let another come.—— However, a *Clergyman*, presuming upon my *Consent*, did attend him, and found him in such *Extremity*, that he *Dy'd* the next Morning.

In a word ; Some of 'em have expressly said, That *I ought to have my Brains beat out !* And others have discover'd such *Unmerciful Inclinations* towards me, that several of my *Friends*, who have Occasion sometimes to be among 'em, and see and hear their *Inveteracy*, have seriously advis'd me, to take Care how *I walk the Streets, after 'tis Night*—— So very much *DANGER* may some of the *Church-men* be in, whilst, *Blessed be God*, the *Church* her self is in *NONE*.

Once more, observe what an *Implacable Spirit* is in 'em. I have said *One Hard Word*, and I am never to be forgiven ! They have started me, and they are resolv'd to hunt me down, or knock me in the *Head*, or something like it, cost what it will !

Away

Away with such a Fellow from the Earth, for it is not fit that he should live.

And now, upon the whole, should we take a View of the *Vileness* and *Dangerousness* of the Party, what can be *black*er than a *Complication* of such *Crimes*, as I have been *Instancing* in? What can be more *Destructive* to the *Establishment* than such *People*, should they ever have the *Power*? And consequently, how can any *Clergyman*, that has the *Care* of *Souls* committed to his *Charge* by the *Laws* of *God* and *Man*, forbear *Speaking* against *SEPARATION*? Or be *Easy*, as long as he has *ONE* *Dissenter* in his *Parish*? To lay this a little before us;

Suppose the two *Mr. A----*'s, *Mr. H----de*, *Mr. Fowler*, *Mr. Hamlin*, to be a *Rump Parliament*; and *Mr. Hallet*, *Mr. Withers*, *Mr. T----se*, *Mr. H-----r*, to be an *Assembly of Divines*, to direct their *Consciences* in *Matters of Religion*: Suppose the *Dissenting Mob* of this *City*, to be the *Mob* of the *Nation*; and suppose *Me* to be the *Body* of the *Church of England Clergy*; how can we think *They* would *manage* and *deal* with 'em? Why, if we may be allow'd to make a *Judgment* from their late *Actions*, and their *Manner* of *treating* me, they would first, *Rail* at 'em, *Revile* 'em; then *Falsly Accuse* 'em, give 'em out, as they did formerly, for *Jesuites*, and endeavour to *raise* the *Mob* upon 'em. Nay, if we may believe *their own very Words*, they would *pull off* their *Gowns*, lay 'em in *Prison*, and *beat out* their *Brains*. Or, in other *Terms*, if it was in their *power*, the *Dissenters* in 1707, would do the *self-same Thing* as their *Forefathers* actually did in 1641; and as *their Brethren* in *Scotland* have lately done.



FINIS.

